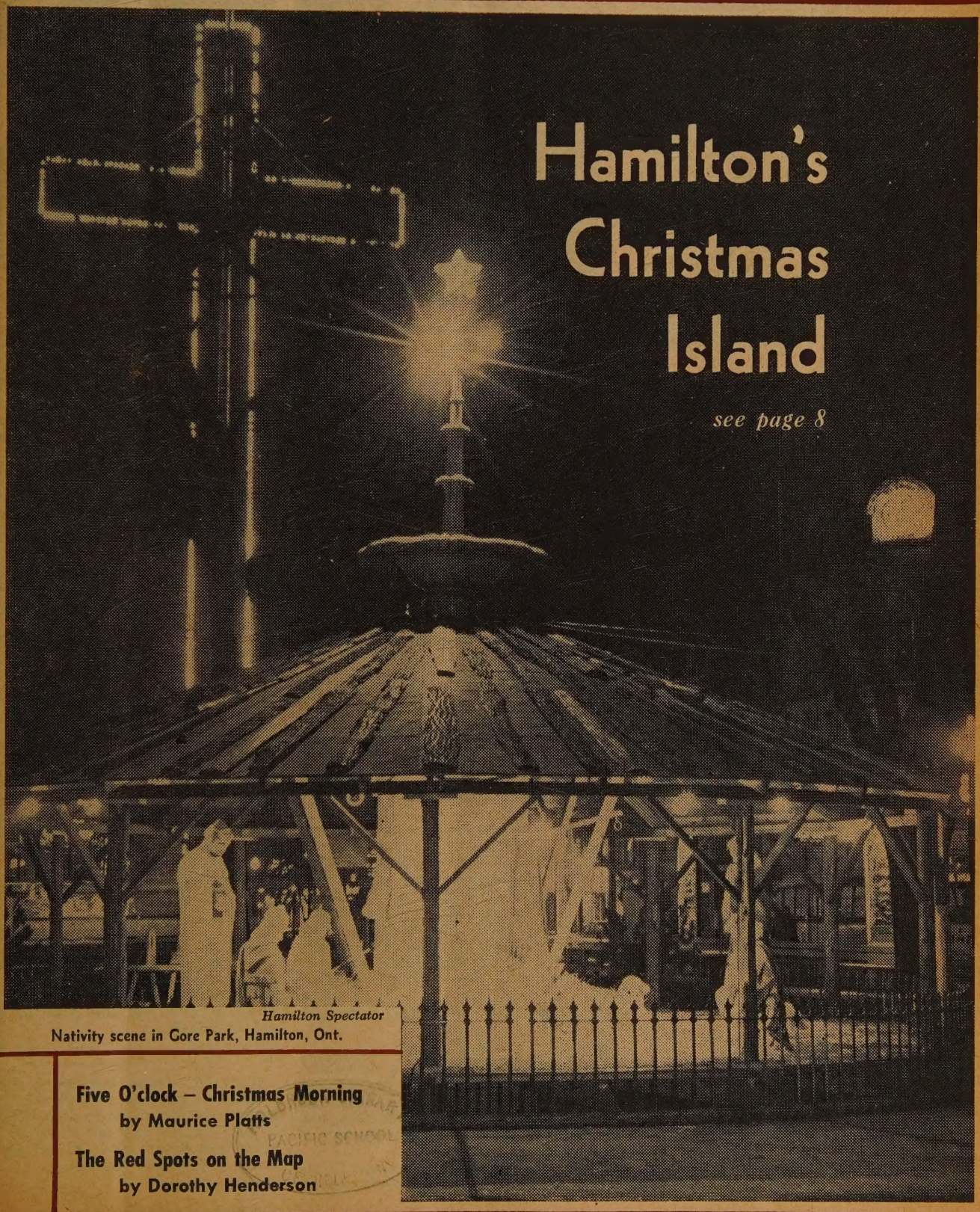
THE UNITED CHURCH

DECEMBER 15, 1957

OBSERVER



Hamilton's Christmas Island

see page 8

Hamilton Spectator

Nativity scene in Gore Park, Hamilton, Ont.

Five O'clock – Christmas Morning
by Maurice Platts

The Red Spots on the Map
by Dorothy Henderson

PACIFIC SCHOOL

Letters

Moderate Drinking

Dear Sir: Your editorial, "The Brewery Boys" in the issue of October 1 is to the point, but the one in the issue of October 15 has much in it to be regretted. . .

The 1946 pronouncement of the General Council is in part as follows: (i) Unequivocally declares that in view of the widespread wreckage of humanity caused by the use of beverage alcohol, it is a moral issue . . ." (ii) Challenges every member of the United Church to set a Christian example of total abstinence . . ." You watered down the Council resolution to a "request." The word used is "challenges" . . .

Many feel now that there is a concerted move on foot to have the above mentioned resolutions rescinded or hopelessly altered at the next meeting of the General Council. If so, the agitation now stemming from a certain quarter for "a programme for the moderate drinker" coupled with the help of such articles as yours will do a lot to pave the way and our church will be harmed accordingly . . .

Belwood, Ont. J. G. Simpson.

Dear Sir: Your editorial entitled "The Church and the Moderate Drinker" must have been a disappointment to many United Church members who are gravely concerned about the liquor problem in our time.

The article would appear to come under the category of the trumpet which gives forth a very uncertain sound. For while purporting to stand on the side of those who abstain from alcohol, you offer great comfort and encouragement to the casual drinker . . .

Wooler, Ont. R. G. Newman.

Dear Sir: . . . The Church can lay down requirements for membership and rightly so. God seeks us as Christians to live pure lives and be a blessing to His Church, not a stumbling block to some poor soul trying to find freedom from strong drink.

Toronto. R. G. Campbell.

Dear Sir: I have read with interest your recent article on the position of the United Church and the moderate drinker. I hope that those of us who believe in moderation will speak up with courage, so that a more realistic approach to the problem of alcoholism can be made.

As long as we continue our present unbending attitude towards alcohol we shall see no improvement in our fight against alcoholism. The temperance people have made alcohol a sin, and for twenty years or more have tried to cram their theories on abstinence down our throats. That they have failed is evidenced by the mounting consumption and misuse of alcohol.

We have got to teach, not that alcohol is a sin, but how to face life's problems without using it as a crutch.

Port Credit, Ont. W. B. Marshall.

Dear Sir: Three cheers for a very fine editorial attempt re moderate drinking.

After re-reading the content, I am comforted in knowing that I may drink and still reach the Kingdom of Heaven.

I have been very much concerned about my example to others as a Christian.

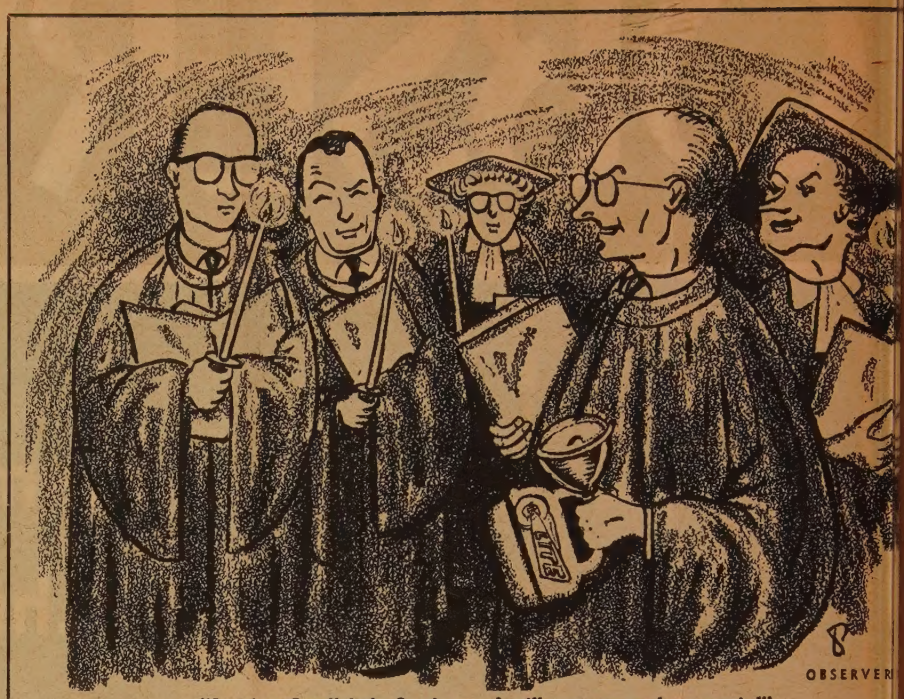
This gives me great personal satisfaction, because now I can disregard St. Paul's thinking in regard to the use of temple meat causing my brother to stumble. I have assurance that so long as I am "moderate" I am safe. Please define "moderation."

Toronto, 10. T. Knott.

Dear Sir: Your editorial on The Church and the Moderate Drinker is one of the best that has appeared in "The Observer." It very clearly outlines and analyzes the problems of our Church with respect to the use of alcoholic beverages.

I grew up in rural Ontario, in a congregation where the teaching in respect to drink was based on the eighth Chapter of I Corinthians where Paul deals at length with this and similar problems. It can be expressed briefly — Do not drink wine nor do anything whereby thy brother stumbleth. Does the United Church believe that its members who are moderate drinkers bear no responsibility for the brother who stumbles because of their example?

Toronto. Layman.



"So it's a Candlelight Service. . . I still want to read my music!"

Woman's Place

Dear Sir: I protest Mr. Craig's article of November 1, entitled "A married woman's place is in the home" as being both reactionary and unchristian in its ideas. I hope the editor will give equal space to some able woman who can present the side of her sex with understanding and sympathy. The statements regarding women's place in the world have been too long from the men, and the situation is not as simple as they see it.

Pickering, Ont. Honor Buttars.

Dear Sir: . . . If a married woman is "called" to the ministry, who are we to take away her privilege to serve God just because she is married. That is something a married woman has to work out between God and herself, and God will show her the way if it be His will.

A woman does not create a home alone. It takes both a man and woman accepting dual responsibility to establish a hom a firm foundation. Therefore, it fol that a man's place in the home is UNIQUE and believe it or not the fatherhood in marriage as well. Shou married man be ordained with his re sibilities as a husband and father? Ca give himself wholly to the ministry, as Craig says, "Nothing can—nothing m come before it in the devotion and lo of the individual; not family, not fri not even life itself."

Let us be very very careful les prevent a person, whether single or ried, from answering Christ's knock o door.

Mr. and Mrs. E. B. Swi

Toronto, Ont.

Those Young People

Dear Sir: I am writing this lette response to a letter written by Mrs. G Bennett of Sault Ste. Marie. She "Young people do not take the intere Church as we did years ago." I dis with her. I am a teenager, 17 years old

Perhaps if Mrs. Bennett or someone in her church were to investigate the sibility of starting a Hi-C group up t she would change her mind . . .

North Bay, Ont. Gale Mo

Observer Thanks You

Dear Sir: . . . May I congratulate yo a fine paper, wonderful coverage, real d to-earth questions and answers, and a less cartoon in each issue. We read it cover to cover, and find a lot of foo serious thought.

Viking, Alta. Mrs. J. H. Rod

Dear Sir: Thank you for a stimul number in your issue of November 1 removed several pages to keep. Then to turn around and put them all ba again with Scotch tape. All of this is going to be worth re-reading.

Ponoka, Alta. Jeanne N. Ri

Away in a manger, no crib for a bed

The Missionary & Maintenance Department

The United Church of Canada

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299 Queen St. W., Toronto 2B, Canada

Devotions By PETER GORDON WHITE

The Meaning of Christmas

I DON'T suppose there's a phrase more presumptuous, or one more often encountered at this season, than *The Meaning of Christmas*. Big corporations are paying big money to big advertising agencies to prepare big ads so newspapers and magazines can give us the meaning of Christmas—sponsored version. The resultant prose is often very felicitous, nearly always flowery, though sometimes self-consciously austere. Occasionally one does discover another facet of Christmas. But "the" meaning eludes the ad-writers as neatly as it does theologians. The ways of God do not lend themselves to axiomatic utterances that tell the truth, the whole truth, and nothing but the truth. Not all the yearning of a sophisticated generation for a simple digest of profound truth can change the fact that it can't be done.

Then is there no comment to be made on the revelation that the Word became flesh and dwelt among us? There is a world of comment. The danger is not in saying too little, but in speaking too much, like those clanging commentators around Job of whom the Almighty said, "Who is this who darkens counsel by words without knowledge?" For myself, I find some of the best clues to any comment about Christmas in the first eighteen verses of John's gospel. And when I want to pin it down to specifics I concentrate on this: "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known."

"The Father, he has made him known." This Jesus whose birth we celebrate at this season is God's personal word to each of us. In one of his early attempts to make this clear to his own townsfolk of Nazareth, Jesus turned to the prophecy of Isaiah and read,

The Spirit of the Lord is upon me,
because he has appointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.

Those of us who are not presently poor or in jail, those of us who are not presently so blind that a good optometrist can't help us, those of us who believe we've got liberty complete as long as we've got the vote, are apt to find Jesus' sermon text anti-climatic, to say the least. This year of our Lord is quite acceptable to us, and next year promises even better things for better living. But though we find Jesus' sermon a bit irrelevant, we are not antagonized by it, as were the Nazarenes. Not at all. We concur in the sentiment, and we sympathize with the sentiment that others, elsewhere, should have the gospel preached to them, especially if they are poor; captives should be released, the blind made to see, and the oppressed set at liberty.

"The Father, he has made him known." To others only? I believe this is one of the subtlest dangers in our kind of celebration of Christmas. Subtle because in thinking of others we believe we are fulfilling all righteousness. We have so much of this world's treasure, enough and to share, that we become insensitive about what is still lacking. Like the Nazarenes, we acknowledge that Jesus was born among us, but we reject his avowed purpose for us, saying in effect, "Go tell somebody else."

If we have not heard the good news of God's redemptive love, really heard it, we are the poor to whom Christ came.

If we have not learned to distinguish between our possessions and our true treasure, we are the captives he spoke about.

If we can look at our community, our country, our world and say all is well because all seems well in our house, then we are the blind to whom Jesus of recovery of sight.

If we believe there's nothing we can about it anyway, then we are victims of oppressive philosophy of despair that kn nothing of the glorious liberty of God.

Is this a fitting comment for Christm It has its precedent. The gospel rec says, "The true light that enlightens ev man was coming into the world. He wa the world, and the world was made thro him, yet the world knew him not. He ca to his own home, and his own pe received him not." This is part of meaning of Christmas.

But what of the joy? Is there no w of comfort and joy? Listen: "To all received him, who believed in his na he gave power to become children of G who were born, not of blood nor of the of the flesh nor of the will of man, bu God."

The light shines in the darkness, and darkness has not overcome it.

May it shine in our hearts to give light of the knowledge of the glory of in the face of Jesus Christ.

Silent Night

NO doubt there were many shepherds
In the same country, that first Christmas,
Keeping watch over their flocks.
They saw nothing unusual that night;
And they heard nothing,
Save the bleating of some restless sheep.

But there were also a few shepherds
Who saw the glory of the Lord
In the heavens;
And they heard the angels sing
Glad tidings.
In person, they beheld
The Christ-child!

No doubt there will be many people
In our country, this Christmas,
Going about their business or pleasure.
They will see nothing unusual this night;
And they will hear nothing,
Save the rustling of some discarded tinsel.

But there will also be a few persons
Who will see the glory of the Lord
In the heavens;
And they will hear the angels sing
Glad tidings.
In spirit they will behold
The Christ-child!

—*Rev. Francis Stevens,*
Erskine United Church, Toronto

Home Bible Readings

Dec. 15. Perfect Joy.....Revelation 21:
Dec. 16. In Man's Likeness.....Philippians 2:
Dec. 17. The Birth of Jesus.....Luke 2:
Dec. 18. The Test of Love.....1 John 4:
Dec. 19. Love Divine .....Romans 5:
Dec. 20. Light in a Dark World .....Philippians 2: 1
Dec. 21. A Proved Worker...Philippians 2: 1
Dec. 22. The King of Glory.....Micah 5:
Dec. 23. Christian Brotherliness...Romans 12:
Dec. 24. The Universal Family Ephesians 3: 1
Dec. 25. Beauty of Brotherhood.....Psalm
Dec. 26. Master and Servant .....Ephesians 6:
Dec. 27. The Unity of the Nations...Acts 17: 2
Dec. 28. The Strongest Bond Philemon, verses
Dec. 29. The Hope in Human Relations .....Philemon, verses
Dec. 30. The Lord's Foundation...Isaiah 28: 1
Dec. 31. The Holy Temple.....Psalm 11:

I Had No Gold

I stood where Melchior stood
And I had no gold,
Balthazar knelt with frankincense
Rich and old.

Gaspar brought myrrh
Into that stable's candle light.
But I had empty hands
And a heart not right.

What could I give him,
Trembling, wretched, sick,
With a soul as twisted
As the crook of my shepherd's stick

° ° ° °

Startled I saw that the light
Streaming in that holy place
Came not from the gifts
But from the Babe's sweet face!

It took only a moment
That wounded heart to lift
And he received it, blessed it,
. . . My Christmas gift!

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DECEMBER 15, 1957

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Peking street scene

IN THE NEXT ISSUE

Inside Red China
A Panel Discussion

Abstainers Unanimous
Leading Canadians tell why they don't drink

Observations

A-BOOMING AND A-BUILDING SEEMS to describe the mood and the activity of Canadian churches as 1957 comes to a close. We've just about finished the autumn anniversary circuit which General Council officers, editors, and others who "aren't in the active work" (they say) are invited to join. We've scarcely seen a church which wasn't starting in on, in the midst of, or finishing up some ambitious project.

* * * * *

● IN ELLIOT LAKE a while back we marvelled at the well-planned streets, the lovely new homes, the dozen mines already into or gearing up for production. The Anglicans have a lot and a rector, the Catholics a church and a priest, the Lutherans a pastor and a parsonage, and the United Church a basement and a minister. They were just battening down the hatches, with money on the way to finish the job. The young minister was preparing to abandon his plywood shack for a corner of the basement for the cold weather.

* * * * *

● AT CAPREOL the finishing touches were being added to an attractive new church replacing one destroyed by fire a year ago. For $51,000 they seemed to have a lot of church. It is proud of being the first architect-designed-and-supervised small church in that part of the country. You can tell to look at it; one can tell by the cost, too. How expensive it is for the congregation when church boards or trustees try to build a house for the worship of God without expert help!

* * * * *

● IN NORTH BAY the two largest churches, Trinity and St. Andrew's, have each added splendid Christian Education wings recently, and the visitor can see by the notices of activities on the boards that they are being put to good use seven days a week.

* * * * *

● THE MANSES AND PARSONAGES, especially in the rural places, are being brightened up, and many churches have built or purchased new ones. We hear fewer complaints about not being able to get the kitchen painted this year, more news about W.A.'s and stewards buying driers, washers, and even new cars for the preachers.

* * * * *

● THE MINISTERS ARE having their problems, but pleasant ones like not enough room in the nursery, more chairs for the primary department, inconveniences of two morning services, how and where to get an assistant, and isn't it too bad there weren't more hours in the day, more days in the week.

* * * * *

● THE PROSPECTS FOR 1958 seem to be good. The Sector Plan is spreading across the country. It's a method by which a group of congregations in a given sector combine to pool their resources for the annual every member canvass. One of its chief advantages is that it cuts across denominational lines and gets Presbyterians, Baptists, United, Anglicans and others working together.

* * * * *

● BOOKS FOR THE minister for Christmas, which we suggested somewhat lightly a year ago as a better way of getting improved sermons than behind-the-back grouching, continues to be a symptom of the changing attitude. Mr. Gordon Bray of Ryerson's retail department says the orders for Book Tokens, a method by which the gift can be given and the minister can choose his own books later, keep coming in.

* * * * *

● ANOTHER CALL is issued to readers for suggestions for a name for the new Headquarters Building. Send suggestions to Dr. E. E. Long, Secretary of the General Council.

* * * * *

● AS WE WENT TO PRESS word reached us that the Moderator, the Rt. Rev. J. S. Thomson, D.D., will assist the Rev. A. A. Rogers at Fairmount-St. Giles United Church, Outremont, Quebec, on a televised service Sunday, December 29th, at 11 a.m.

* * * * *

● A SUNDAY SCHOOL TEACHER in Hamilton was explaining some definitions to his class of boys the day after the Grey Cup game. An agnostic, he said, was a fellow who could go to a Southern Methodist - Notre Dame game and not care who won. An atheist wouldn't bother going.

Editorial

Strengthen the Church

THIS past year we have seen as we had not before, hungry being fed, the helpess sick cared for, and the homeless housed, by Christian people through the givings of the Christian world.

Without the thankful people of the world and their gifts through their churches and special donations at Christmas many babies would die who are finding life, many of God's people would live in fear and superstition all their short lives.

We know that Christian people have reason to be thankful; that all churches ask for and receive special gifts at Christmas time. With confidence and conviction we urge readers to strengthen the Church in its work. Its work is good; it needs the help of all.

We commend the Missionary and Maintenance Fund appeal for $500,000 extra this Christmas. It will be put to good use.

W.M.S. PENSIONS

THE Woman's Missionary Society—which like a former Moderator we love, honour and obey — is a great Society of the Church to which has been committed much of the Church's most important work.

We don't like to offend its leaders, but apparently we did last issue in an editorial in which we criticized the policy of reducing the pension of a retired woman missionary by $40.00 a month when she reaches age 70. (Article 4, para. 7.)

We are not backing up on that principle one little bit. But we have been persuaded that readers unfamiliar with the problems of the W.M.S. trying with limited funds to pay adequate pension might not understand our point without fuller explanation.

The W.M.S. has some 298 missionaries, of whom almost 100 are retired and over 70 years of age. About two years ago after considerable study a newly revised constitution of the Retirement Fund came into effect.

Certain increased benefits were provided for all missionaries serving maximum or near maximum credit years, but it was still difficult to provide amply for retired missionaries between the ages of 65 and 70 when social security or old-age pensions began. A method was worked out by which pensions between 65 and 70 could be still further increased. Amount of pensions between ages 65 and 70 was doubled. Those already retired were included.

To have continued the same pension for those over 70 would have needed an additional capital investment of over one million dollars. We have been assured that the plan is still under study, and that it is hoped to impro the pension for their members, but the only way this c be done is through increased contributions to the W.M

No one can fail to sympathize with the women of t church in their attempt to provide generously for t missionaries, and at the same time perform the work th must be done. We know of none who serve the chur more faithfully and sacrificially than women missionari many in difficult places abroad and in lonely places Canada. We have seen more of their work this year Canada and Angola. Our admiration deepens; our co cern for their welfare grows. We often wish that they we more generously paid, and that their pensions were larg

There are only two ways that this may be don Decrease the work the Church does. This cannot even considered. Or provide more generous support from c local churches for the Woman's Missionary Society. will cost nearly $50,000 a. year to abolish the article paragraph 7, which THE OBSERVER (and we understa many of the W.M.S.) doesn't believe in.

AFTER PREYING, PRAYING

THE west is troubled by reports from Ghana, a editorial criticism of Prime Minister NKrumah a severe. Sometimes some wonder if he is acting more li a tribal chief than the Prime Minister of a young sis in the British Commonwealth.

The Rev. Claude de Mestral, United Church minis serving the International Committee on Christian Lite ture for Africa, knows Ghana and he pleads for c prayers, not our criticism. He knows how important it for all of Africa's 225 million black people that Ghan experiment in freedom goes well.

He reminds us that Britain and Canada not so long a travelled rocky roads to democracy. He writes: "I NKrumah is trying to establish Ghana's democratic syst on our western welfare state's pattern. He has to reck with the fact that the tribal chiefs are still powerful a some of them do not want to see democracy prevail. So of his opponents are not averse to violence. But I NKrumah and his most important colleagues are se confessed political modernists who have experienced t progress in the West and believe that modern soc reforms are necessary for Ghana.

After all Christian nations preyed on the Gold Co for three centuries, and it is remarkable what progress h been made since slavery ceased and real Christians we not to exploit but to be missionaries.

This month Christians from all the world, includi Mrs. H. D. Taylor of the W.M.S., meet in the Assemb of the International Missionary Council. They will fi among other marks of progress a magnificent new Univ sity and handsome new Parliament Buildings. And th will sense how carefully Britain prepared Ghana for se government.

There will be some hard years ahead, perhaps ev bloodshed. Mr. de Mestral says, "Rather than critici the new Dominion faced with real problems, let us pr for her."

THE UNITED CHURCH
OBSERVER
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An Editorial Picture

OF BETHLEHEM, 1957

THE road which climbs from Jerusalem to Bethlehem is rocky, full of turnings and sometimes becomes very steep. It winds along the side of sloping barren hills, and sometimes strikes straight across the top.

From it the traveller can see far across the valleys where black spots on the rocky face mark the doorways to caves where poor families live, many of them refugees from the other side of Palestine.

Outside Jerusalem a mile or so it branches downward to Jericho and the valley of the Jordan where tens of thousands of refugees live in barren communities of mud huts.

Along the road skirting the sweeping wastelands, lonely little families pitch their tents. Furtive, black-haired children, wilder than the Bedouin's goats, disappear among the rocks. And timid, dark-eyed women withdraw behind the black skins of the nomad's tents. In the morning they may be gone, swallowed up again by the desert from whence they came, living still that strange life their fathers have followed since the days of Ishmael, and before.

Here and there a settled family has built a more permanent home among the rocks and cleared a little land. And some of the refugees, despising the dependence of the camps, have taken the rocks and built their own stone-housed communities. Donkeys, goats and children share stable and house and the manger still makes a comfortable cradle.

Shepherds on the Hills

The shepherds tending their flocks on the almost barren hills stand straight drawing their robes more closely as the dusk settles across the land, and the first star of Bethlehem comes out making the reverent visitor remember other shepherds and another star above these hills of Bethlehem, so long ago.

The flocks huddle more closely and the shepherds look as if they were waiting and listening for the angels to sing again. Night follows quickly upon dusk, and the valleys darken first. The stars which hang so near to earth in the East nowhere come in closer than on the hills between Jerusalem and Bethlehem.

The fierce-looking Jordanian police who guard the turnings in the road during the day seem fiercer after dark. For Jordan 1957, is a police state and the stranger has no business on the road after the curfew hour has come, even if he never before had the chance to see the stars and waits to see if perchance a heavenly choir might be heard to sing once more.

In 1957 there aren't many strangers in the unholy Holy land. The tourist shops are empty and the salesmen beg a visitor to buy. The priests putting in their years in Bethlehem churches are pathetically eager to have someone to whom they may show the manger and the other treasures.

The Pilgrimage

In a few days now, Christians on the other side of the barbed wire at Jerusalem will be permitted to make their yearly pilgrimage through the Mandelbaum gate, by the rolls of wire and ruined buildings of no-man's land and up to Bethlehem for the Christmas Eve service. As they go along the way they will be watched by silent men, and perhaps some noisy threatening boys who resent them, not because they are Christians but because they live in Israel.

Bethlehem where Jesus was born is a city, in some ways the capital of the Christian world. It can't be much like it was 2,000 years ago. But man has been unable to put his mark on the surrounding hills or the skies or the stars. Nazareth away down towards the sea of Galilee on the other side of the barbed wire is a city equipped to cater to the interests of curious Christian visitors who may find it different from that for which their Bibles prepared them. And the Holy City itself with the Upper Room on one side, and Gethsemane on the other is still the contradictory city it was when the Romans allowed the Jews to put Jesus to death.

These things may seem so strange to those who sing "Silent Night" and "Hark the Herald Angels Sing" half way round the world. It may seem strange that God would choose such a barren land and such a humble place to give his Son.

Things haven't changed so much for the children of men. The angels sang not to describe the state of the world but in spite of it. They declared the coming of the Prince of Peace not to say what the world would be like, but to announce what men could find in a world where there was no peace.

For Every Star

This Christmas for every star that hangs over Bethlehem there are thousands of followers who have never seen his birthplace, yet have become loyal citizens of his Kingdom and would die in his service.

Then it was a rather insignificant little outpost of the Roman Empire. But Rome has gone the way of the Empires men build. And others have followed. But His Kingdom knows no boundaries and comes to no end.

In 1957 while in the land of Jesus' birth there is still fear and hatred, and throughout the world there are wars and rumours of wars, men of goodwill know peace. And because God in His mercy has made known His ways unto men, those who choose for themselves the light which was shed in a dark world can still hear the angels and know the peace of which they sing.

A few thousand miles away in an African jungle men of goodwill with a song in their hearts give cups of cold water, dispense drugs, feed the hungry, enlighten minds. And away around the world in some frozen northern village they do the same, in the Name of the One who was born in the Bethlehem they have not seen.

And in the homes and churches of our own land, we have faith and joy in His service on Christmas day. And because they know His peace, they answer His call to share it with the world that knows Him not. ●

Eight out of eleven Canadian cities ignore the real significance of Christmas—but the "Ambitious City" proves that the Christian message is appropriate in civic decorating

By E. L. HOMEWOOD

HAMILTON'

A FEW days before Christmas, 1952, Mayor Lloyd Jacks of Hamilton, Ont., made his annual tour of the city admire the festive lights and decorations. Graham Av at first glance, looked like most other streets in the east en with lighted evergreens, Santas, wreaths and candles. But particularly attractive display outside the home of the Geor Archibalds made him stop his car and get out for a closer loo The Nativity scene so impressed him that he knocked on t door to congratulate its creators.

"You should have a big Nativity scene in the centre of t city for all Hamiltonians to enjoy," Mrs. Archibald told H Worship. The next year the city had such a display in t downtown oasis known as Gore Park.

Mayor Jackson, never one to dilly-dally when there's a go project at hand, immediately contacted the Junior Chamber Commerce to see if they would be interested in sponsoring t programme. Negotiations were started with the Parks Boa and plans were soon under way.

The Jaycees spent $1,500 for plaster figures of the ba Jesus, Joseph, Mary, shepherds, and the others included in t first Nativity scene that went up around the huge fountain Gore Park. And they have spent about $200 every year sin improving the display. City workmen have helped with constru tion, and several local companies have given material assistan

Last year Hamilton's Gore Park blossomed out as Christm Island, complete with angels, cross and "stained glass" windo It was reopened last month, bigger and brighter than ever.

The long, narrow park had for several years displayed mixture of secular and religious decorations. The Jayce Nativity scene dominated the centre, but at each end was collection of animated animals and fairyland characters erect by the businessmen of the Hamilton Downtown Associati Santa roamed the streets surrounding the park distributing can to the children.

There was some movement in the city to make the ent park a sort of Disneyland, but the merchants went the oppos

Powell

Angels mark Christmas Island entrance

Homew

Nativity scene stops passers-by in Toronto

way and put all their efforts into creating a display depicting the true meaning of Christmas.

It took $13,000 of the businessmen's money to put their plans into action last year. Huge plaster heads were imported from New York for two 25-foot high, praying angels which flanked the west entrance to Christmas Island. A 100-foot cross was erected on the flagpole at the east end of the park. Eighteen cathedral windows, each 12 feet high, were placed around the grounds, with eight shadow boxes depicting Christmas celebrations in other lands. With a budget of $6,000, the association this year added eight 16-foot filigree windows, along with hundreds more lights.

No other city in Canada has put as much thought, effort or money into its Christmas decorations. In fact, very few have any religious emphasis.

Toronto spent $1,500 on life-size figures for a Nativity scene three years ago, and it has been erected beside a huge Christmas tree outside city hall ever since. But there was some doubt that even that would be done last year because of opposition in city council.

Montreal has placed a Nativity crib in the Hall of Honour in city hall for three years, and City Clerk C. E. Longpre reports it has attracted many visitors.

London has never used any religious motif in its municipal decorations, but the city was considering placing a manger scene in a downtown park this year.

But Edmonton, Halifax, Vancouver, Winnipeg, Saint John, Windsor, St. John's, and Whitehorse confine their civic decorating to coloured lights and Christmas trees on municipal buildings and streets. The religious emphasis is left to the home-owners. A Nativity scene last year won top prize in a Board of Trade contest for the best decorated and lighted house in Whitehorse, Yukon. Stars, cribs and other religious displays are common around St. John's, Newfoundland.

Business establishments are apparently more conscious of the religious significance of the celebrating than city councils. Or maybe they consider it good public relations. At any rate, a large majority of Canada's department stores feature Nativity scenes in their display windows.

Eaton's sponsors Santa Claus parades in Toronto, Montreal and Winnipeg, and devote window displays to fantasy and merchandise in late November and early December. But from December 15th to 31st, all of the company's major stores feature Nativity scenes and customs and traditions of Christmas in their windows. There is a long-standing rule that angels and other religious motifs must not be used on interior store displays where the emphasis is on merchandising.

Simpson's seem to have no over-all policy regarding religious displays. Its London store does not use any religious motif, but it is a long-standing custom in the Montreal store.

Another Montreal business, James A. Ogilvy's Limited, has had a simple Nativity window for many years. So have Hudson's Bay stores in Winnipeg and Vancouver, and Manchester, Robertson Allison Ltd. in Saint John, N.B.

"One cannot do much Christmas decorating without some religious subjects," says Willis Spurrell, display manager of the Royal Stores in St. John's, Newfoundland.

But C. H. Smith Co. in Windsor and Henry More store in Ottawa are among the large stores which do not use Nativity scenes or other religious motifs. Smith's are using an old-fashioned Christmas theme this year.

The man on the street seems to appreciate the religious window displays. "We have received a great many letters of approval," reports Assistant Manager J. A. Dawn of Hudson's Bay store in Winnipeg. And J. A. Brockie, Eaton's public relations chief, says "Our customers from coast to coast have had nothing but praise for this type of Christmas window decoration."

Letters of approval have also poured in to the Hamilton offices of the Junior Chamber of Commerce and the Downtown Association. Gordon Kimmins of the Jaycees and Art Paddon of the merchants' group both report that at least 80 per cent. of the letters came from Roman Catholic organizations or indi-

(*Continued on page 24*)

CHRISTMAS ISLAND

Langford

"Madonna and Child" in Simpson's, Montreal

Message for shoppers at Eaton's, Halifax

MAURICE PLATTS tells how

West Indian Christians commemorate the arrival of Methodist pioneers, and welcome the New-Born King at . . .

Photo United Kingdom Information Of

Five O'clock on Christmas Morning

MY first charge as a young minister was on the island of Grenada in the West Indies. I arrived there in October and already thoughts of Christmas were in the air. The department stores—as here in Canada—were warning the public that there were only so many shopping weeks to Christmas, as though they had created time and were kindly measuring it out to their customers. Church choirs were beginning to lick their Christmas music into shape and almost every evening in the old town of St. Georges the Christmas songs drifted in through the open windows. They were all at it—Methodists, Anglicans and Roman Catholics — all preparing to welcome the New-Born King.

My colleague was an Irishman, with a sharp nose, pale blue eyes, and a sense of humour. When he told me that the Christmas service was at five in the morning I thought his sense of humour had got the better of him. Of course, it could be that he had said "nine" and not "five." I asked him to tell me again, slowly. He did, and it still came out "five," quite clearly this time. To soften the blow he explained that the five o'clock Christmas service was peculiar to the West Indies and was hallowed by almost two centuries of usage. In spite of the hour, he said, perhaps even because of it, this service was the most wonderful in all the year. For the next eight years I was to conduct worship at five on Christmas morning.

It all started in 1786 and has a slender link with Canada. In the September of that year Dr. Thomas Coke, John Wesley's right-hand man, left England with three young missionaries. Their destination was Canada. For more than three months their ship was battered by Atlantic storms. The ship's master and his crew were so perturbed that they cursed the four Jonahs whom they blamed for their hardships and proposed throwing them overboard. Finally they compromised and threw the missionaries' Bibles overboard and spared the missionaries. The day before Christmas, when almost all aboard were sick, weary and suffering from malnutrition, they sighted land to the west. Throughout the night the ship ploughed towards the lights on shore. An hour or two before dawn they reached land.

But it wasn't Canada. In fact, with all that great lump of land to aim at, it wasn't even the mainland of North America. It was a small West Indian island called Antigua; and so Methodism reached the West Indies on Christmas morning in the year of Our Lord seventeen hundred and eighty-six.

One of Coke's first acts after arrival was to worship God, and in the darkness of that early Christmas morning he and his missionaries, along with almost two thousand negro slaves, prayed and sang praises together. They set a pattern which the major Protestant churches in the W Indies have followed ever since.

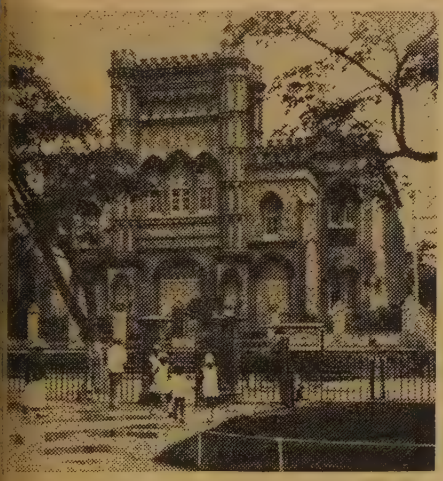
The procedure varies slightly from pl to place, through the great crescent wh stretches two thousand miles from Bahamas to the coast of Panama. In C Memorial Church, Jamaica, and St. Ja Church, Barbados—the twin cathedrals West Indian Methodism — the chu grounds are lit up by the headlights of c as the congregation arrives out of darkness. In hundreds of tiny villages the West Indian bush, people ma through the night swinging storm lante as they go. Far to the west, on the rug Panama coast, the Valiente Indians li their way with torches, great chunks wood steeped in kerosene. As they scram down to their church by the sea only torches are visible, forming a yell thread of light across the mountain. T extinguish their flaming torches at church door or, easier still, fling them o the side of the rocks into the sea. Co Christmas morning, the West Indian chu is indeed a mighty army, moving forw in the darkness.

As almost any West Indian churchr can tell you, there is a lighter side to this; mainly concerning the frailty of clergy. Surely nowhere else in the wh world can a minister make a name himself merely by sleeping a half-an-h too long on Christmas morning. In West Indies he can do that.

He may be (or subsequently become) a minister of rare quality and a preacher of note; he may be a great organizer, and a leader in the church courts; or he may be a "builder," leaving one West Indian island after another positively stiff with new church buildings, erected during his ministry. He may even become Chairman of the District, combining in himself the office of bishop with the acumen of a department store manager, and saying to this man come and he cometh and to that man go and he goeth. All this he may do. But if ever he oversleeps on Christmas morning these things will profit him nothing. He will be briefly known as THE MAN WHO OVERSLEPT ON CHRISTMAS MORNING. He will go through his ministry with a dark cloud around his head, like a halo inside-out. He will be forgiven, of course; it could happen to anybody. Yet his forgetfulness will be remembered from Dan to Beersheba.

As my West Indian Christmases came and went I knew my Irish colleague had said a true word. The early Christmas service was certainly the most wonderful of all the year. As though by Divine arrangement, many little things combined to make it memorable and impressive.

The people came in their Sunday best: the women in white dresses and wide-brimmed hats; the men in dark suits, neatly pressed, and highly polished shoes. They brought with them the tense expectancy characteristic of a West Indian congregation. By the manner they whispered together in the darkness before they entered



Coke Memorial Church, Kingston, Jamaica

the church, they implied this was no ordinary day and no ordinary darkness. It was the strange, awful darkness which precedes the dawn, not the common darkness of night.

If God had cast Coke and his men upon the island of Antigua, at that particular hour, in order to furnish a mighty Christmas symbol, it could not have been better planned.

In a world dark and quiet the service began. As it proceeded and the sermon

(*Continued on page* 24)

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portrait of a circuit rider...

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GLOBE ENVELOPES

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Kenneth F. Pettis tells

How a Serviceman Sees The Land of Christmas

A FEW days before Christmas, on a morning when the tropical sun blazed down so fiercely that the leather cab-seat of our lorry burned to the touch, we set out along the road from the Nile into the western desert. Under a torrid sky with nothing bordering the highway save the limitless brown sand, it looked little like the Christmas season as we knew it at home. We said as much to our driver.

For answer he pointed "into the blue," to a sandal-shod native, clad in galabeat and flowing burnoose, who was trudging on his way leading behind him a small donkey on which rode a woman holding an infant in her arms.

"Not like Christmas?" our corporal asked. "What does that remind you of?"

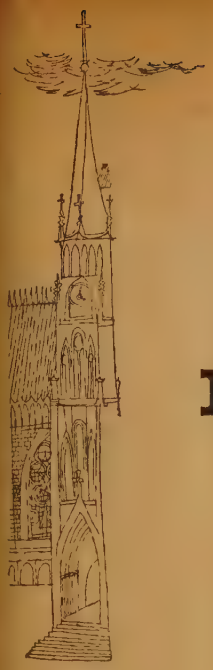
His question was an apt one. There, enacted before our very eyes, was the drama of The Flight into Egypt, as told in the Second Chapter of Matthew, of Joseph and Mary and the Babe seeking refuge in the vast emptiness.

The scene was common enough in the East. We saw it scores of times: a humble native family going about its daily round. But it was astonishingly like the pictures we remembered on the "Golden Text" cards, given out in Sunday Schools in our childhood days. Long accustomed to associate the time of the Nativity with a season when sleigh-bells tinkled in the snow, it was with difficulty that we came to realize that there was probably no snowfall in Palestine "while shepherds watched their flocks by night." Scenes depicting stories from the Bible were not figments of an artist's imagining (strange and unreal to children who dwell in northern climes) but faithful mirrors of a land and of its people. Here was first-hand evidence.

So it is with the pilgrimage of the Three Wise Men, whose nocturnal journey has been pictured on millions of greeting cards. Almost any night from any Palestinian roof-top one may see, under the brilliant stars, heavily-laden camel-trains winding their way, single file, down from the hills of Judea into Bethlehem. These are not staged enactments from a Biblical drama but commonplace incidents of everyday life. The wayside hostels along Galilean roads are rude and primitive even today, with adjoining stables to house the humblest with their pack animals. How much rougher and simpler they must have been that night when "there was no room in the inn."

Christ drew the illustrations of His parables from commonplace scenes and occurrences well known to His hearers. The lonely road over the bare hills from Jerusalem to Jericho is not without its thieves and marauders today. The sower who casts his seed in this unfertile land needs to take care lest it fall on stony ground. As crops are garnered from the weed-choked slopes of Judea and as reapers glean in the Valley of Ajalon it is not easy to avoid plucking "grapes of thorns and figs of thistles." The bearded fishermen one sees spreading their nets by the Sea of Galilee would need little change of garb or alteration of features to re-play the roles of Peter and James and John in the Passion Play. Jerusalem itself is a sprawling city. To see it from the Mount of Olives with the houses of its environs dotted helter-skelter on the rocky hillside is to grasp the exactness of the Master's metaphor when He likened the city to a hen and her chicks.

Ever since our stay in Palestine it is a mental picture of that land which comes back to us at this season, not the traditional "white Christmas" of later date and of a colder clime. The first Christmas, we believe, dawned on the Eastern hills while sheep picked their fodder from the sun-baked rocks and shepherds with their crooked staffs shielded them from danger.



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DOROTHY HENDERSON

tells about . . .

The Red Spots on the Map

1910

I WAS such a little girl and the geography book which the teacher gave me was so big. There were many things in that book to be memorized: names of continents and countries and capital cities; the sources and mouths of many rivers; exports, imports and products; climates and manufactured articles. The book would have been very dull indeed had it not been for the brilliantly-coloured maps. I liked the large blue spaces which were the oceans, but even more exciting than the blue parts were the red ones. My country, Canada, was red. It was a very large country—easy to find, too, because it occupied half of the large North American continent.

Great Britain was red also, but it was not so easy to find. It was tiny, but it was very important, for it was our Motherland. I remember that in China, near Hong Kong, there was one of the tiniest red specks of all. Then there was a very large one in the vast Pacific—Australia. In those days we called it a continent. Large or small we hunted out all the red places with great care.

I was glad that I lived in one of those red countries. To live in a yellow, or green, or brown country could never have been half so exciting, for the red countries belonged to the British Empire. I learned to love the red spots on the map. Some of my forbears had come from England, some from Scotland, and some from Ireland.

Our teacher used to say—"The sun never sets on the British Empire." It seemed to me as if the Lord of Life must have conferred on us Britishers some special benediction.

1920

I was in my late teens. The Chinese coolies, who were carrying my sedan chair through the bamboo groves in the dead of night, must have grown weary with th three-hour trip from the railway termin to the missionary's home in Honan, whic was to be my destination. Suddenly the set my chair down and began fumblin under my feet. There, alone, over s thousand miles from home, and in the dee dark, a sudden fear gripped me. The ru of local war lords made life in China the not too precious. Had we not seen th severed bloody heads of bandit robbe dripping over the city gates? Law an order seemed unknown. But the life of Britisher! That was something differen Those were the days when one could trav the world around in safety, if one we draped in the Union Jack. I was told lat that I need have had no fear. No on would dare to touch a Britisher. Tha thought made me feel a *little* strange, *little* different, a little ostracized—but ju a *very* little. Mostly, I felt proud—ve proud indeed!

1949

We were on the *Queen Mary,* travellin as a family, to visit the "Old Country as we affectionately called England. Wha a thrill it would be to show the childre the landscapes Wordsworth had taught u to love, to enjoy with them Stratford-on Avon, to worship in St. Paul's Cathedra even to weep with them in Coventry, t sail the Thames and see the Tower o London—oh, to do so many things! Ou ardour for the trip was not dampened b the remarks of our dining-room stewar who was an Englishman. This man comments did interest me tremendousl however, and I have never forgotten the to this day. We were asking about h travels.

"Oh!" he said, "This is my last run. want to go back home and hide. I'v visited every sea-port in the empire, an

verywhere they hate us. They hate us nglishmen."

"England's policy, like the policy of any other nations, is not one hundred er cent. perfect," I countered, "but con- der what she has done for the develop- ent of her colonies. The import of her overnment and her education is incal- ulable. You are not fair to truth."

"Perhaps not," he replied — "but I'm red of being spat at, ignored, or spurned. experience this in every port we visit. I now that this is so. I'm just tired of it l—plain tired of being hated."

1956

Christmas day in the morning. . . Now am a grandmother, and the family is athered around the Christmas tree in our ountry home in Ontario. Comes the magic oment — ten o'clock — and on goes the adio as it has done every Christmas for ears past. Strains of music float around e world, and find us here at our family re-side.

"God save our gracious Queen
Long live our noble Queen
God save our Queen."

hen the voice of Queen Elizabeth II. She peaks with a youthful vision which age ight well seek to re-capture.

"We talk of ourselves as a family of ations, and perhaps our relations with one nother are not so very different from hose which exist between members of any amily. We all know that these are not lways easy, for there is no law within a amily which binds its members to *think,* r *act,* or *be* alike. And surely it is this very freedom of choice and decision which ives exceptional value to friendship in imes of stress and disagreement. Such riendship is a gift for which we are truly nd rightly grateful.

"None the less, deep and acute differ- nces involving both intellect and emotion re bound to arise between members of a amily, and also between friend and friend; nd there is neither virtue nor value in retending that they do not. In all such ifferences, however, there comes a moment hen, for the sake of ultimate harmony, he healing power of tolerance, comrade- hip, and love must be allowed to play its art.

"I speak of a tolerance that is not indifference, but is rather a willingness to ecognize the possibility of right in others; f a comradeship that is not just a senti- nental memory of good days past, but the ertainty that the tried and staunch friends f yesterday are still in truth the same eople today; of a love that can rise above nger and is ready to forgive.

"That each one of us should give this ower a chance to do its work is my heart-

(*Continued on page* 24)

Isabel C. Buchanan tells about*

My First Christmas In India

I HAD always spent Christmas in Canada, usually a white one. That I found was the only real difference my first year in India. The Christmas spirit is the same all over the world. Naturally I missed the tingle of the crisp, frosty air and the blanket of snow with long blue shadows of naked branches etched on the white slopes. I realized that in this lotus land, where the sun rises and sets on a succession of summer days that take no notice of the calendar, Santa has always omitted from his pack skiis, toboggans, sleighs, skates, snow suits and mitts, unless for people living up in the mountains.

The lovely Hindu festival of lights, Divali, celebrated in November seems to point the way to the star of Bethlehem, in the glow of which Christians have lived for nearly two thousand years. Others, too, enjoy the atmosphere of love and good will it has shed over the world, reflected in the social services now sponsored by the State.

Shops in Mhow, the city in which we live, began to display ribbon in the traditional red and green, though the Indian people use many other gay colours, too, in decorating their homes, shops and even churches at this special season. Greeting cards were available, though not in the profusion to which the Western world is accustomed, and each mail brought Christmas greetings from relatives and friends near and far. A few cables from Canada were a special thrill.

All this seemed to contradict the summer landscape. Roses were beginning to bloom again in our garden after being cut back in October. Nature was lavish with her gift of poinsettia, so costly at the Christmas season in florists' shops of the West. We selected a few choice pots to bring into the living-room, also an evergreen tree which we decorated the night before the great day. When the last bit of tinsel had been set in place and the gaily wrapped gifts left under the tree we went out to enjoy the star-studded heavens in the cool night air. The temperature had dropped below 50 degrees, for December is in the middle of the cool season in our part of the country.

Christmas morning broke earlier than we had expected—3.00 a.m. to be exact. Attired in dressing gowns we greeted a group of carol singers who, accompanied by tablas (subdued drums) sang for us "Silent Night," "The First Noel," and all the other hymns so familiar to Christians throughout the world. We served fruit and sweets, realizing that they had likely started out hours before, and that our bungalow was their last port of call, being almost two miles from the bazaar.

At 8.30 a.m. all our household gathered around the tree. We were presented with garlands, as is the gracious Indian custom to mark a special occasion or pay a tribute of honour. Both grown-ups and children were pleased with the sweaters, dresses and toys we had wrapped for them. The men of the families were happy with their bonus of rupees. Pictures were taken on the lawn, Susie our Alsatian and Tiny the Pomeranian joining the happy group. Little Magan, a captivating four-year-old who travels with his father, a building foreman, had been with us for a couple of weeks while some work was in progress on the compound. He was in the front row of the picture, an orange in one hand and his new rubber ball in the other.

After breakfast my husband and I went off in our car to Dhar, 33 miles away, our former home. We had moved to Mhow only a few weeks before. There we had tea with our good friends who had been our neighbours in the other Mission bungalow and then went a few miles to the Leper Home to bring Christmas cheer in a very tangible form — butter oil and powdered milk which had come to us from CARE. Of course we brought fruit and sweets, too, and the thirty men and women being cared for there gathered in a semi-circle on the lawn after their chapel service to receive gifts. We knew them well, because while living in Dhar we visited them in their Church service every Sunday morning at 8.30. How wonderful to hear them sing as their young superintendent accompanied them on his harmonium! He usually conducted the service, but on occasion my husband did.

Afterwards we drove away amid a chorus of "Salaams," arriving back in Mhow in the glowing sunset to sit down to our first Christmas dinner together—truly the end of a perfect day.

**Isabel C. Buchanan is the wife of Rev. Thomas Buchanan, D.D., of the Canadian Mission in Central India.*

Rev. J. A. Davidson

Mrs. E. McKim

Rev. H. G. Forster

Rev. S. Bole

• See The Marvel • The Dark-Skinned Angel

Ad Lib

By J. A. DAVIDSON

"LET us go over now to Bethlehem and see this marvel of which the Lord has given us the news."

That is what the shepherds, in St. Luke's story of Christmas, say to one another after the angelic host has told them that their Saviour has come. The translation is by E. V. Rieu in his Penguin book, *The Four Gospels*.

Dr. Rieu, with accuracy and insight, has rendered the familiar words, "this thing which is come to pass," as "this marvel" —and in doing that he has pointed up a shade of meaning which we may not detect in the older translations.

But "this marvel," this marvel which is Christmas, seems not to mean very much to us nowadays. We are such a worldly sophisticated generation that we haven't much time for marvels—unless they come from hush-hush laboratories or from big factories and are much fancier than last year's models.

And perhaps here we find a clue to the weakness, to the sentimentality, to the unconvincingness of so much of the Christian religion in these times. We have so little sense of the marvel of our faith. We have so little awareness of the marvel of Christmas, the marvel of God's coming into man's history in a unique and decisive way in the person of Jesus Christ.

There is so little sense of the marvel of Christmas nowadays that Santa Claus and Rudolph crowd Jesus Christ rather badly. And gooey sentimentality and careless conviviality leave little room for the spirit of worship. For many people today the religious side of Christmas, if they acknowledge that Christmas still has a religious side, is just a rather bothersome coincidence.

As was inevitable, this corruption of Christmas, this paganizing of a holy occasion, has brought forth a strong reaction —and it grows stronger year by year. But this reaction has in it an element of peril. Indignation is always a negative sort of weapon, and we who cherish Christmas primarily as a religious occasion must not think that we can rectify the situation through our indignation at what the world has done to Christmas. Perhaps our campaign to put Christ back into Christmas has become a bit too shrill and too slick, and we, in our indignation, are not leaving room for a deep awareness of the marvel of Christmas.

Yes, one of the great needs of the modern Christian is a deeper sense of the marvel of Christmas, the marvel on which our faith is built, the marvel of what God did for men—did for us—when He, as one writer has put it, "focussed" Himself, His power and His mercy and His love, in the person of Jesus Christ.

"Let us go over now to Bethlehem and see this marvel of which the Lord has given us the news."

Moon of Winter

By ELEANOR McKIM

OUR Indian missions have changed considerably since we spent our first Christmas at Island Lake in Northern Manitoba. That was before the government introduced its new policy toward the Indians and, except for the airplane, things were about the same as they had been for the previous fifty years or more.

Even the airplane was, to us, a will-o'-the-wisp sort of thing and one of the big questions was always "would the 'plane get in before Christmas with our mail and parcels?" It did, that year, the day before Christmas bearing a parcel containing two carefully stuffed chickens in a shocking state of decomposition. My daily-delivery conditioned mother-in-law had made it a point to get them shipped by mid-October in order to beat the fall freeze-up! We had moosemeat for our Christmas dinner.

Let me tell you about moosemeat. It is *not* the delectable dish that dewy-eyed Nimrods would have you believe it is. At least that produced by our northern moose is not. No grain fields and gardens for them. They feed on lily-pads, bark and pine needles. I used to think (and still do) that it would have been simpler to have eaten the lily-pads ourselves and saved everybody a whole lot of trouble. I have roasted, boiled, fried, stewed, ground and spiced it, and it still tasted like bark, o some ways it was tougher than others.

Trying as it sometimes was, our isolati is not the thing that stays in our mi now, after these years. We learned to t a light-hearted view of our mishaps.

The picture that lives in my mem about that Christmas is a tableau sort thing that we had on Christmas Eve. T majority of the Indians were out at th winter trapping grounds and only the aged, or those ready to come in with fi were at the mission. These we gathe into the church Christmas Eve to rece from the tree presents for the childr clothes for the elders—all from the W.M bales.

Inspired by Brébeuf's Indian Christm hymn "The Moon of Winter-time" undertook to present the Nativity as might have occurred in an Indian setti This was a new idea to the India and, though willing, they were a lit embarrassed. The angel in the Annunciat scene was a little girl about ten nam Clara (pronounced Keneena). I do ho if we are to become heavenly creatur that the Father will allow the angels arou His throne to retain the characteristics their earthly races. Little blonde ang have ever since looked insipid to me wh I recall that black-haired, dark-eyed an standing there in her white raiment a shining halo, arms upraised in m message.

The stable was a tepee, the mangen baby-board, the shepherds and wise m were trappers and hunters; the gifts w furs and fish; the flight into Egypt t place on a toboggan. The star was a fla light held close to the outside of a fro window, from which it abruptly disappea with audible anguish as our teacher, Stevens, fell off the saw-horse into t snow.

It always amazes me how often thin the component parts of which are awkwa can achieve a unity that breathes a teno truth. Such was our little play. My o regret was that we could not bring in t magnificent northern lights that sway and sang above the church in just such glory as that heavenly radiance shed up the holy hills so long ago.

• Vulnerable Man

Coming to Christmas

By HARVEY G. FORSTER

MODERN man is vulnerable, capable of being wounded. Man has always been vulnerable, but in the case of primitive man, even of our fathers, vulnerability arose out of the impact of natural forces —flood, famine, earthquake. And man was sure that by his own initiative and the strength of his right arm, he could win at least a partial immunity.

Modern man is vulnerable in a different area. He has secured considerable immunity from natural forces but he is at the mercy of new devastating forces which so far are uncontrollable and unpredictable. Impersonal economic forces may result in financial ruin; intangible social pressures may result in moral breakdown; physiological tensions may result in an incurable disease. Within the space of a few short hours, some tragic happening may shatter the foundations upon which he has built the structure of his own and family well-being.

Industrialization has provided modern man with the material basis for a good life. Atomic energy makes possible an exhilarating future materially. This is good! Yet in spite of economic progress and social techniques, modern man stands vulnerable, defenceless, helpless. So we have mental ill-health, disintegrating families, alcoholism. And for all our efforts, our vulnerability increases day by day. Society is said to be a structure of mutual expectation. Effectiveness and peace of mind depends on confidence in the future. Modern man has no such confidence, neither in his own initiative nor in the strength of his own right arm, nor in the society of which he forms a part.

* * * * *

So Advent comes again. It is the season of hope, of expectancy. The modern men who throng our church doors at Christmas, to be absent again until Easter, are vulnerable. They are the church's responsibility as well as its opportunity.

The sentimentalism of Christmas, of peace on earth, goodwill among men, a baby in a manger, the exchange of gifts, and sleighbells ringing, is pleasing. It all adds a graciousness to living, makes an impact upon cultural standards. But no effort is made to meet man's basic needs, no clue is given to his purpose and destiny, no living faith is imparted.

The church is the custodian of the Advent hope. We ought to prepare for it. We ought to make vulnerable modern men face questions:

(a) *Security.* Modern man seeks security. He seeks it through the seniority clause in his union contract, through financial investment, through the goodwill of those responsible for hiring and firing. *But is there any real security apart from the assurances and promises of God in Jesus Christ?*

(b) *Status.* Modern man seeks status. He seeks it through his job, his membership in a society, his home, the golf club, the church. *Is there any real abiding status for man except that of a son of God?*

(c) *Social participation.* Modern man wants to live in a good community. He accepts participation in some small way. *Can one endure the rebuffs, criticisms and suspicions which constructive social participation involves, without an awareness of the judgment-seat of Christ?*

Vulnerable modern man will be at church at Christmas. What will happen to him? Advent is the season of preparation

• Miracle at the Corners

Caistor Corners

By SHERIDAN BOLE

THE snow began falling the day before our Christmas concert. It came slowly, gently, drifting down in large flakes and kept falling all day and all night. We thought there would be no concert in the church this Christmas, but early in the morning the men got out with their shovels and by four o'clock in the afternoon all the roads had been opened. When the evening came the clouds had moved away and the sun went down in a clear west.

But this is the story of our Florrie and what happened to her at our Christmas concert that I am about to tell you. Florrie was twenty-one. Her dark hair fell down to her shoulders; her face was a lovely oval and her eyes like orbs of light, so alive they were, but her manner was gentle and all her ways were quiet. She and Leo had been married two years. Three months ago her little baby, just six weeks old, had suddenly died. And what a change it made to our happy Florrie! She continued to come to church each Sunday but never did we feel that she was one of us any more. She was "wrapt away," as we say. She would sit in her usual pew, mostly alone, for Leo seldom came. And when she took her wonted place it seemed as if a bereft and sad-hearted Madonna was in our midst. Lost in thought she would sit for a time and then without a sign would quietly rise and leave; only to return in a few minutes. No one ever asked her why she left and she herself offered no explanation. She was among us as a flower whose loveliness had been stayed by an early frost.

Until our Christmas concert! It was a night of soft radiance. The light on the snowy fields seemed to fall from the realms above and the wide earth itself looked as if the table-cloth of heaven had been spread upon it, so white it was.

Florrie had not intended coming to the concert, but something drew her (she told me later), some far-off echo, calling, calling; and when the church filled, Florrie could be seen seated in the front row looking still and apart among the rollicking children.

It was when the curtain was drawn back for the Nativity Play that the miracle happened to Florrie; in her heart, I mean. On the stage a rude stable and cattle stall had been constructed; and a low manger—George Thomson had made it after he had done up his evening chores—and in it on the wispy hay was a large doll. Seated beside the manger and looking down on the doll was Mary. Beyond the stage a voice began to read the old, old story, "And there were in the same country shepherds abiding in the field keeping watch over their flock by night." Children were acting the parts. We saw the bright star appear, we watched the shepherds arriving at the stable door, then the Wise Men, opulently dressed with rich brocades and soft, blue velvet gowns—Mrs. Wellington had made them—and we sat hushed as we watched

(*Over*)

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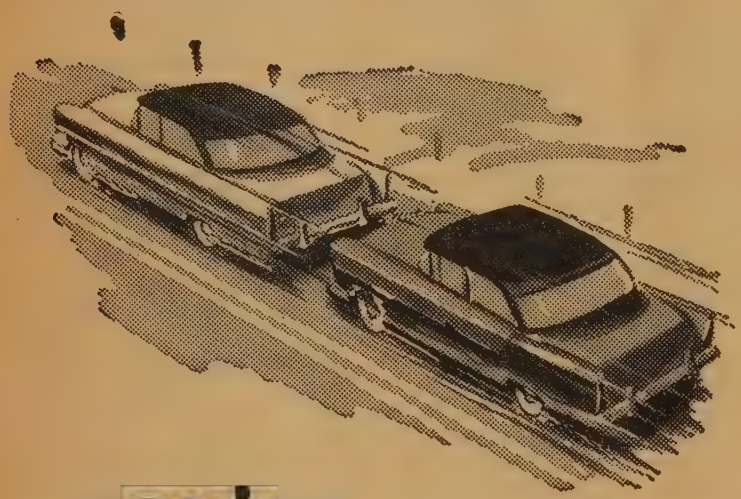

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the scene in the half darkness wh
shadows flitted across the church. It
so real! And the voice read on, "And wh
they saw the young child with Mary
mother they fell down and worshipp
him: and when they had opened th
treasures they presented unto him gift
Reverently the Wise Men laid their gi
beside the manger.

It was then the miracle happened
Florrie. Ever since her baby had died
had been living in a daze. Her heart
empty; and yet not empty for she was e
trying to hold her baby close within
She could not give up the child, nor co
she understand God's ways or His lo
Why had He taken her baby from h
Why? Why? Her heart had known
rest, no peace.

Sitting there in the darkness she s
the Wise Men come, and on bended k
offer their gifts to the Christ child. A
as she watched with a wondering heart
wonderful thing happened; for reach

Heart's Own Season

Forget, relinquish, let is pass—
The difference that cleaves apart.
Christmas has room for neither race no
class;
This is the season of the heart!

Belated, learn that one word, "brother-
hood,"
Strange though the syllables may fall,
Now, at the heart's own season, if we
would,
Earth might prove large enough for all!

—*Elinor Lennen*

out towards what was going on before
eyes Florrie knew her moment of tra
figuration. When the Wise Men offe
their gifts she knew that she, too, m
give a gift to that Divine child. But wh
gift? Her heart was suddenly stilled. "N
baby, my little baby," she breathed. A
a voice said, "Yes, give Him your baby

So she gave her baby to Him. "He
Christ-child, I give him to you."

In that moment the glory of the Lo
shone round about her and she was so
afraid. But in the same instant her he
was filled with peace. Peace. O wondro
peace! The words were a cadence singi
within her heart. She, too, had broug
her gift.

Florrie is one among us once more.
can't tell exactly what happened that nig
but I do know that it is true that the ru
manger and the Child and the giving
to Him of life's most precious treasu
have a power to open gently the clos
heart and to fill it full to overflowing wi
God's love and His Christmas gift
peace. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *I'm thirteen and wish we would have more strict rules of guidance in the United Church. I don't mean on dancing and stuff like that, but on church attendance, observance of special days, like the Anglicans; fasting, and so on. Why don't we?*

A. The Protestant Church has traditionally placed heavy responsibilities on the individual to make his own decisions and discipline himself. The United Church has been greatly influenced by the Congregational tradition of freedom for the individual conscience. We understand your concern but think we are fortunate. If you need such help we think your minister will be glad to explain the "church year" and other traditions.

Q. *Can a sincere and dedicated layman with limited formal education receive an appointment to supply a charge left vacant because of minister shortage?*

A. Yes, many such men are being used.

Q. *Why do we say "man and wife" instead of "husband and wife" in the marriage service?*

A. A learned friend explains: ". . . goes back to the time when the Salisbury Missal was translated into English and appeared in the Prayer Book 1549. The Latin words translated "man" and "wife" are "vir" and "mulier." The English equivalent in Middle English in common use at that time was "husband and wife." The United Church service as found in the *Book of Common Order* derives from Methodist, Presbyterian and Congregational sources and they all use the term "man and wife."

Q. *Don't you think that smoking should be prohibited on all church premises—even the kitchen?*

A. What about the furnace-room?

Q. *Is it proper for a congregation to invite a minister of another denomination to become its minister?*

A. This depends upon many things, and should not be done without most careful consultation with Presbytery. Character, spiritual gifts, ministerial and educational qualifications all must be considered. After congregation and Presbytery have been satisfied on these matters he may serve, but only as stated supply until he is received into the ministry of the United Church. Let us repeat, congregations should not act quickly or independently, but if the minister they wish is well-qualified and is willing to serve them it can be worked out, decently and in order.

Q. *Are there any United Church charges with more than six preaching places?*

A. Williams Lake, B.C., has, Horsefly, Lac La Hache, 100 Mile House, and 38 others. But the minister doesn't reach them all every Sunday.

Q. *What is required to make a member of the W.A. a Life Member?*

A. The Constitution and Bylaws of the Woman's Association says "A member of a Local Woman's Association who is a member of The United Church of Canada may be honoured with the gift of a Life Membership . . . in appreciation of faithful service."

The price of a Life Membership is $15 including the pin. This may be ordered from the Life Membership Secretary of Dominion Council.

Q. *Should money raised by the W.A. for church purposes be used for cards, flowers and presents, or should a special fund be raised for the use of such committees?*

A. The amounts needed by all the Committees of the Woman's Association, including the Visiting and Christian Fellowship should be included in the annual Budget. There may need to be a special fund raised for a special gift. This decision would be made by the W.A. since each Association is responsible for deciding how its money should be spent.

Q. *Does the Church give any financial assistance to Ordinands in their first charges?*

A. A car subsidy, part loan and part grant up to $600 is available to each new minister.

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Book Reviews

Conducted by M. MACDONALD

Chatterbox

DO you know a little guide for Daily Reading of the Bible by Adults called *Da Companion*? It is prepared by Rev. Walter Jones as a guide through the m portions of the whole Bible and is issued by the Board of Christian Education. A n revised edition is just off the press, the price 25 cents. . . The other day we had difficu in finding a photograph of a book-lined room. "They don't have books cluttering living rooms now," we were told. "It's not fashionable. Books aren't in keeping w modern design." No books! in homes! Of course, it isn't true; at least in the major of homes. If it were there wouldn't be so many books published, bought or read. I the thought was disturbing all the same. We reached for Helen Ferris' new thick volu of *Favourite Poems, Old and New* (Doubleday, Canada) $5.25, and read again introduction "Poetry in the House." Her happiest memories are of books and poet So are ours. We can think of no better gift to give a child than a love of books a reading. It will bless him all his life. We know of no lovelier wish for anyone at t season than "A Happy Christmas with Books."

The King in His Beauty

By Miles Lowell Yates. (Toronto: Oxford University Press.) $2.25.

Reviewed by J. H. Arnup.

This is the Seabury Advent Book for 1957—I'm so sorry it did not come earlier —and for sheer beauty it surpasses anything I have read this year. I hope many preachers will read it, for I hold it against Canadian preachers that, by and large, their sermons are lacking in beauty. I get about a bit and hear many good sermons but for the most part they are matter-of-fact, argumentative, with little evidence of the wonder and the glory of the Gospel that is being proclaimed. Sound doctrine is all very well but let the beauty of the Lord our God be upon us as well.

The book reproduces four devotional studies given at General Theological Seminary. Dr. Yates died before their publication. The contents as well as the form appealed to me and I found myself saying "Amen" in my heart.

Living Without Gloves

By Halford E. Luccock. (Toronto: Oxford University Press.) $3.00.

Reviewed by J. H. Arnup.

All readers of the *Christian Century* and all others who were fortunate enough to read *Like a Mighty Army* will extend a glad welcome to this second installment of the letters of Simeon Stylites. Doctor Luccock is to an extraordinary degree master of the pungent phrase and humourous expression in the statement of sober fact or the exposition of profound truth. His insights are deep and sound and widely varied. He is especially apt at pointing out the spiritual significance of apparently trivial objects or events. Like most great preachers he thinks in pictures and these are presented with clarity and power.

History of Bloor Street

(Toronto: Bloor St. Church Office.) $1.50.

A history of Bloor Street Church, Toronto, containing the Very Rev. George C. Pidgeon's own account of his 33-year ministry there, was published on the occasion of the congregation's 70th anniversa last month.

The book, edited by a dozen members a Woman's Association circle, also inclu accounts of the beginnings of the chu and its growth under the late Dr. W. Wallace and a chapter on recent years the present minister, Dr. Ernest M. How

The illustrations include pictures of Board of Managers and of the Sess taken more than 50 years ago.

The Century of the Surgeon

By Jurgen Thorold. (Toronto: McC land & Stewart, Ltd.) $6.50.

Reviewed by Dr. A. Stewart Allen.

The Century of the Surgeon is a b which will be equally appreciated understood by the laity as well as medical profession. From cover to co it is a fascinating work. Opening the b at random, the reader becomes immediat enthralled with the subject matter in chapter, since each is a complete story itself.

The author's purpose is to bring toget in one volume some of the notable "firs in the development of surgical operat techniques from the pre-anaesthetic d (1830) of John Collins Warren of Harv Medical School and the Massachuse General Hospital until September 9, 18 On that day Professor Rehn of Frankfu in the first successful close of a he wound, proved for all time that even heart could be treated surgically.

An extensive bibliography of 522 artic and wide travel, attest to the autho research that he might provide the rea with accurate historical medical detail the consistent local contemporary atm phere necessary to provide what purpo to be an eye-witness account of each eve This includes the introduction of patient and his medical history, t follows the preliminary discussion of p cedural method, and finally the detail the operation itself.

The discovery of operating under ana thesia; the work of Robert Koch, Jose Lister and Louis Pasteur into the intricac and proof of the germ theory; and related development of antiseptic, a

lly aseptic, surgical techniques; all are n consideration in a delightfully inter- ng fashion.

He has clothed dull medical facts with ving life which hold the reader spell- nd as the details of each step leading new possibilities in successful surgery recalled, be they the new "painless" hod of removing bladder stone by shing, or the treatment performed in 2 on the day "when London trembled the fate of a King who was stricken h appendicitis." The book should find leserving place among the best of the dical books written in popular form.

estament of Experience"

By Vera Brittain. (London: Victor Gollancz, Ltd. Canadian Distributors: Doubleday Publishers, Toronto.) $4.25.

Reviewed by A. A. Scott.

Those who read and enjoyed the writer's lier book, *"Testament of Youth"* (and y must have been many, for the book passed through nineteen editions), will delighted that at last she has written a uel to it, *"Testament of Experience,"* ch brings her autobiography up to the sent time. This book ought to have as le a circulation as its predecessor. Both rather unusual types of autobiography. ey are more than records of the life of individual; rather, they give us pictures a generation which grew up in an age turmoil, and which reached maturity l passed into middle life in a period ch was even more perplexing and dis- bing. The writer has always been in ny respects a rebel against convention, d a stalwart contender for truth even en it was unpopular. A pacifist by con- tion after World War I, she has never n afraid to stand up for her beliefs, n though it involved misunderstanding l social ostracism. She has always been the side of the under-dog, and has never n swept off her feet by popular catch- ds of the day. We may not always ee with her, but we cannot help admiring courage. In the course of her life she become convinced that no mere social husiasm, no mere love of humanity is ugh. These must be rooted and grounded a genuine faith in God, and reliance on n, if they are to be effective. We com- d this book most heartily.

Architect Preaches

By H. Harold Kent. (London: The ndependent Press; Toronto: G. R. Velch.) $2.50.

Reviewed by Grace L. Irwin.

This literally accurate title—Mr. Kent simultaneously served a Toronto con- gation as an ordained minister and ctised as a professional architect for enteen consecutive years—is explained brief provocative preface. The twenty- r widely diverse sermons, tape-record- s from this week-by-week ministry of past five years, bear the impress of unconventional experience. The con- sational style is reminiscent of the orded sermons of Brunner or Campbell rgan rather than of the elaborated ays written to fill a specific time or book ce; but it is distinctively individual and varies from obviously spontaneous anecdote to passages of powerful unforced eloquence. Scriptural in theme, expository in nature, they combine breadth and depth of theo- logical concept with singing warmth of conviction and essential practicality of first-and-second-personal application. The author has so evidently obeyed Erasmus' mandate regarding the Scriptures that Old and New Testament alike come alive in his words.

Mr. Kent's omnivorous and profound reading is evident but unobtrusive; unlike some collections of sermons, this book is not top-heavy with quotations from other men's writings. In spite of his belief that a minister of the Word should not strive after originality, he touches great themes and texts with vibrant freshness, as one who finds the Gospel perennially new.

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The Way to Biblical Preaching

By Donald G. Miller. (Abingdon Press, Nashville and New York.) $2.50.

Reviewed by Donald MacLeod.

The Biblical scholar and preacher are blended fully and happily in the writings of Donald G. Miller, professor of New Testament at Union Theological Seminary, Richmond, Virginia. His first book on Biblical preaching, *Fire In Thy Mouth* (Abingdon, 1954), was an attempt to define what is meant by the Bible as the Word of God in preaching and was, therefore, theoretical; this new volume indicates how to deduce moral and spiritual principles from that Word and make them relevant to life. Hence these are companion books; the one is the natural and logical outgrowth of the other.

Few treatments of Biblical preaching have been adequate, chiefly because techniques and "how to" have been featured to such a degree that the more basic prerequisites have been overlooked. Dr. Miller has given us something different—a solid and thoughtful book which comes as a joy to teachers of the difficult business of expository preaching. There are seven chapters which cover such important aspects of Biblical preaching as approach, theme, balance, development, purpose, and atmosphere. And if there is any one word to describe the quality of these discussions it is wholeness. This is no superficial treatment nor an attempt to learn a responsible art in "ten easy lessons." Indeed it is not a book to be read leisurely but thoughtfully and with pencil in hand and Bible within easy reach.

Hope, Peace, Love

May you have the gladness of Christmas
which is HOPE.
The Spirit of Christmas
which is PEACE.
And the heart of Christmas
which is LOVE!

Paul the Dauntless

By Basil Mathews. (Toronto: Macmillan Co. of Canada, Ltd.) $3.00.

Those who knew Basil Mathews, and he gave great service to The United Church of Canada, will remember vividly *Paul the Dauntless*, the authentic and dramatic story of Paul's life and work in the Holy La Cyprus, Greece and Italy. It has s 50,000 copies and now is brought out i new fifth edition, revised and somew shortened for a new generation.

Some New Penguins

Reviewed by J. A. Davidson.

These books recently published Penguin are a mixed lot — but all hi some of that distinction which we h come to expect in Penguins. And Sharp's *Ancient Voyagers in the Pac* (70 cents) will be enjoyed by those read who share in the current interest in South Pacific; and it provides a ba ground, and in some ways a corrective James Michener's stories and the K Tike saga.

The Ladder of Perfection (70 cents) a new translation by Leo Sherley-Price the fourteenth-century devotional cla by the English monk, Walter Hilton. this edition the book is of much more th historical interest, and it can be commen for devotional reading.

Dorothy Sayers has done a new tra lation in verse of the early mediaeval e *The Song of Roland* (70 cents). Enthusia for Miss Sayers' style will not be d appointed in either the translation itself in the lengthy introduction she provide

Magic in My Pocket (70 cents) is selection of children's stories by Alis Uttley. My children assure me that th are quite good.

Christmas Greetings

from

EATON'S OF CANADA

Books for Teenagers

Allison's Yacht Adventure, by Sheila Hart, and *Jam Every Day,* by Madge Smith, are a couple of new books published by Ryerson which can be purchased for three dollars. The first, which sells for $1.75, is an exciting story for youngsters, about the northwest highlands of Scotland and the Isle of Skye. The other, $1.25, is for older children. The story is about the struggle of three sisters to keep the old Devon home "Orchards." To pay the bills they had to go into the unconventional business of running a jam factory.

The Crooked Snake, by Patricia Wrightson, is another Ryerson book of adventure. Though set in Australia it could happen anywhere. Six boys and girls organize a secret club, and this story tells of the good clean fun they have, with touches of excitement and humour. It will appeal particularly to the younger teen-ager. Price $2.50.

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The Underground Explorers, by Conan Fraser. Another story of adventure, cave hunting, this time in the Mendlip Hills in England. It is told with knowledge and skill. Three young lads, joined in the final adventure by a girl, solve a mystery surrounding a typhoid epidemic and find something long lost. Conan Fraser has led many expeditions in the subterranean world and gives detailed description of thrilling proceedings. $1.25.

First written in French, *A Boy and Five Huskies* is now available in an English translation. It was designed particularly for boys, but adults who like an adventure story will read it with absorbing interest. It is a story of the Canadian Northland just below the Arctic circle. A journey by dog-sled undertaken by a young lad as a decoy to throw a Mountie off the track, turns out to be a desperate battle with snow, biting cold, hunger, wolves, and even death. By Rene Guillot. $2.75.

Leave it to the Fripseys by Madye Lee Chastain. (Toronto: Longmans, Green & Co.) $3.25. A large family is lots of fun. The Fripseys—all of them—romp through the pages, a sort of lively background against which their Patty and her chum, Marcia, move through the days of school, Grade VIII, secret societies and fun. Gwynn Gilson is the only problem and the story tells how the Fripseys solve her.

Lens Magic by Frances Rogers. (Toronto: Longmans, Green & Co.) $3.25.

This is the intriguing story of how lenses have been used and developed through the ages — lenses used in eyeglasses, microscopes, telescopes and cameras. Names like Galileo, Louis Pasteur, Benjamin Franklin, van Leeuwenhoek and Newton move through the pages and the reader is introduced to the tiniest lens and that which is the biggest in the world, contained in the 200-inch reflector telescope on Mount Palomar in California. Any boy whose hobby is photography or other phase of related science would be keenly interested and learn a great deal from this book with its clear text, illustrated by the author's drawings.

Books Just Received

Seasonal

The Christmas That Almost Wasn't, a journey to Lullaput conducted by Ogden Nash in his inimitable fashion. Just the thing to read aloud to the family on Christmas afternoon. Illustrated by his daughter Linell. (Little Brown) $3.50.

Let's Read a Story. Modern, gay stories for boys and girls five and up, selected by Sidonie Matsner Gruenberg, illustrated by Virginia Parsons. (Doubleday, Publishers) $3.49. Familiar and famous names of writers for children appear in the volume; an excellent selection of stories and poems.

S.S. Lessons

Books received on the International Sunday School Lessons for 1958 include:

Broadman Comments by E. F. Haight and Duke K. McCall—9th edition of this commentary published by the Broadman Press, Nashville, Tenn. $2.50.

Tarbell's Teachers' Guide, edited by Frank S. Mead (Revel). $2.75.

The Douglas Sunday School Lessons by Earl L. Douglas (Brett-Macmillan). $2.50.

Points of Emphasis. Pocket Commentary on the International Sunday School Lessons by Clifton J. Allen (Broadman Press). 75 cents.

Peloubet's Select Notes, 1958, by Wilbur M. Smith (E. A. Wilde & Co.). $2.95.

BOOKS for young people to use

Behold God's Love

Geared to the needs of younger teen-agers, these 366 devotions by Hazel Mason Hadley link Bible insights to everyday experiences. Parents, teachers, relatives will find this an excellent gift for young people. $2.50

As the Day Begins

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CHRISTMAS ISLAND

(*Continued from page* 9)

viduals. Local 3696 United Steel Workers and Hamilton District Labour Council expressed their appreciation for Christmas Island. So did the Hamilton Presbyterial of the Woman's Missionary Society, the Women's Inter-Church Council of Canada, the morning prayer group of McMaster Divinity School, the Bible class of Melrose United Church, and others.

A man from Massachusetts wrote that Christmas Island was the finest bit of civic decorating he had seen anywhere.

And now coloured lights and Christmas trees are going up all across Canada. Gay reindeer are prancing atop suburban bungalows; Santas, candy canes, candles, wreaths and a dozen other festive decorations glitter on lawns and buildings in cities, towns and villages. Amidst it all there are a few Nativity displays outside churches, schools, and homes.

Hamilton has set the pace for municipalities with its Christmas Island. It is dignified, attractive and appropriate. The "Ambitious City" has proved that mayors and councillors don't lose votes and merchants don't lose business by emphasizing the religious aspect of the Christmas celebration. And Christian people are grateful for a civic profession of faith. ●

Christmas Eve

Searchlights pierce the wintry sky
And neon fingers trace the night,
Silver globes, strung close and high,
Create a modern Christmas light.
Yet all man's scientific skills
Can never reach as deep, as far,
To free the human heart its ills
As that first gleaming Bethlehem Star

—*Marel Brown*

FIVE O'CLOCK

(*Continued from page* 11)

was being preached, the eastern wind of the church gradually lightened, bec ing oblongs of grey where there had b blackness. When the gospel had been fi preached and the Light of the world claimed to be here amongst men, the burst up out of the sea, bringing daylight into the church and making lights of men pale, foolish, unneces things. The common, every-day dawn synchronized perfectly with that Ete Dawning when Christ was born. Nob in the West Indies ever mentioned to this unique coincidence in the Christ morning worship, but the West Indian m is too deep and subtle not to have felt recognized it.

So it went then, I imagine, on Co first Christmas in Antigua, way back 1786; and so it goes this year, and next, and the next again. When we but our coats in Canada on Christmas morn and hear the squeak of snow under feet, we might remember the Church thousand miles to the south of us, wh the congregations will be singing th hearts out down there in the early da welcoming their King, and our King, the King of all men. ●

THE RED SPOTS

(*Continued from page* 15)

felt message to you all upon this Christm Day. I can think of no better resolve make nor any better day on which make it.

"I wish you all a happy Christmas a a happy New Year."

These words reached round the world a time when the British Government h made a decision much-criticized at ho much condemned abroad, and one wh had even seemed to challenge the solidar of the commonwealth. But being a fam of nations, the commonwealth will nev be shattered, so long as the mother be w enough to know that her children ha grown up, and so long as the childr render to their Motherland respect, lo and a sincere desire to understand h aspirations and her problems. ●

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bout People and Places

ssions in Reverse

he United Church of Canada, for the it time in its history, has established sions in reverse. Ever since Church ion missionaries have been sent from ada to Japan. Now, two young Japanese isters have crossed the Pacific to work ler the Board of Home Missions in ncouver and Winnipeg.

A Japanese Workers' Conference, held in onto, faced the fact that two Japanese isters were needed now and two more hin a few years. Negotiations were begun nediately with the United Church of rist in Japan by Rev. E. F. Carey who de all arrangements for documentation l passage.

Mr. Tadashi Mitsui, 25, and Mr. Nozomu ruya, 28, are already in Canada. Both sons of ministers of the United Church of rist in Japan, both were graduated from Tokyo Union Theological Seminary with chelor of Divinity degrees, and both ak English.

While working particularly with Nisei anadian born) in Vancouver, New Westnster and the Fraser Valley, Mr. Mitsui l also have responsibility for the Issei in ncouver.

Mr. Furuya will serve the Nisei and Issei Winnipeg and at the Lakehead where he ll go once a month to visit and to hold vices.

Rev. Gordon S. Imai, a Nisei, graduate engineering of the University of British lumbia, is planning to work among the panese families in Montreal. He studied Union College, Vancouver, and completed theological course in Montreal. While speaks Japanese, he is at present doing language study at Yale, in order to preach more fluently in that language.

According to the 1951 Census there are 21,663 Japanese in Canada. 8,448 claimed affiliation with the United Church; that is 65 per cent. of the Christians belong to that denomination. Figures available from particular Japanese congregations in the United Church show 2,873 under direct care. However, a large proportion of Japanese families, particularly in central and eastern Canada, are members of regular United Churches, many of them taking an important part in the programme and administration, as elders, stewards, and in all the organizations of the Church School. This is a policy which the United Church is encouraging.

Missions by Bequest

Home and overseas missions have benefitted from four recent bequests, according to a report from the Rev. V. T. Mooney, United Church treasurer. Home and overseas enterprises got $200 each from the estate of Mrs. Elizabeth Allin, Toronto, and shared $1,237 from the Rev. John H. Sulston estate, Prince William, N.B. The Rev. John A. McDonald, Valleyfield, Que., willed $500 to overseas missions, while Miss Margaret McKinnon Harstone, Winnipeg, bequeathed $5,631 to the Missionary and Maintenance Fund as a trust fund for home missions.

The M and M also received $200 from the Miss Margaret J. Greig estate, Toronto; £46 from the estate of the Rev. Henry J. Indoe, Cheddar, England; 8/10th of the residue of the James Joyce estate, Toronto; and one-half the residue of the Janet Skinner Mills estate, Toronto.

There have been six recent bequests to the Pension Fund: E. J. Bishop, Kentville, N.S., willed $500; John Lea Davis, Toronto, one-third of the residue on certain contingencies; the Rev. John Mutch, Hamilton, $2,000; Nicol MacNicol, Toronto, $500; Mrs. Annie M. Stapleton, Dartmouth, N.S., $200; and Thomas E. Woodruff, Moose Jaw, Sask., $10,000.

The church's over-all work received $3,000 from the estate of Mrs. Mabel P. Adams, Langbank, Sask.; one-third the residue of the Mrs. Ida A. Fallis estate, Ottawa; $1,000 under the will of Mrs. Hilda B. Martin, Toronto; $100 from the Miss Mary J. Rodgers estate, Ottawa; and 4/12ths of the residue of the estate of Miss Caroline Wilcox, Toronto.

Old Folks on Old Topsail

The walls are up and the roof is on the new **Home for Senior Citizens** on Old Topsail Road, St. John's, Nfld. Built on part of the private grounds of Senator C. C. Pratt, who not only gave the land but several substantial contributions as well, the Home has been carefully planned to permit a maximum of privacy for the 34 men and women who will occupy the four double rooms and the single rooms available. Mr. Rupert Bartlett is chairman of the Board of the Home, under the Board of Evangelism and Social Service.

Canadians in Norway

500 officers and men of the 1st and 3rd Escort Squadrons of the Royal Canadian Navy were among the 1,200 British and Canadians attending the Remembrance Day services of the Church of England, held in the Lutheran Cathedral in Oslo, Norway. The service was conducted by the **Revs.**

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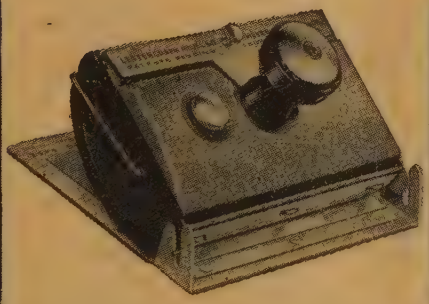

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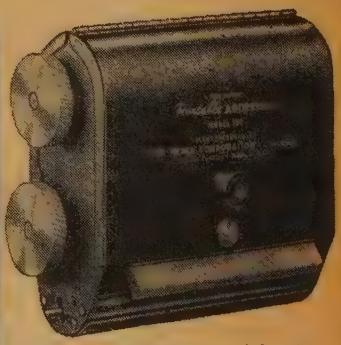

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ST. THOMAS, ONTARIO, CANADA

H. Isherwood and **E. Charlesworth** of St. Edmond's Anglican Church, and the Squadron Naval Chaplain, **Rev. H. I. Hare,** of The United Church of Canada. The Royal Canadian Naval Band, under the direction of Chief Petty Officer Blake, led the congregational singing and supplied a trumpeter for the "Last Post" and "Reveille."

Following the service the ministers were presented to King Olav V by the British Ambassador, Sir Peter Scarlett.

On the previous Sunday 300 officers and men from H.M.C.S. **Assiniboine, Micmac** and **Haida** became the first Canadian congregation to worship in the Anglican Church of St. Thomas à Becket in Hamburg, Germany, the history of which goes back 300 years to the days of the trading merchants of the Hanseatic League.

For Men Only

Manitoba Hall, a modern two-storey building of contemporary design, was officially opened before 400 guests by the Moderator, Rt. Rev. J. S. Thomson, D.D. The latest addition to the Prairie Christian Training Centre at Fort Qu'Appelle, Sask., it will house 40 men students attending for

A bit of Manitoba in Saskatchewan

courses in Christian leadership. The women's dormitory, Saskatchewan Hall, was opened last year.

Following the opening, a dedication service was held in the lounge of the main building. Among those taking part were the Moderator, the Principal, Dr. W. F. Clarke, the Premiers of Manitoba and Saskatchewan, Dr. A. J. Cooper, Associate Secretary, Board of Christian Education, and the President of Saskatchewan Conference; Rev. Duncan Wilkie.

The Reluctant Canadians

The general reluctance on the part of Canadian people to "come to the front" or "stand up" to indicate a decision for Jesus Christ resulted in a small number of first commitments at the second of three preaching missions in Saskatchewan, despite the warmth and passion of Rev. Joseph Blinco and the singing of Mr. Wesley Boyd.

These missions have had a most important result, however. There is an awakening of the local congregations to their evangelistic task, which is the basic and ongoing responsibility of the Church .

The total attendance at the fifteen evening meetings and four noon-day meetings in Regina was 11,237. A congregation of 1,700 nearly filled the Exhibition auditorium the last evening.

Newfoundland Building Boom

Up and down the Conference, Newfoundland is working on a church-building programme. New churches are going up at Catalina, at Heatherton and Stephenville, and plans are under way for one at Musgravetown, at Windsor, on the Gander town site, and a basement unit at Glendale. Manses are springing up all over the place. Summerville, Swift Current, Englee, LaScie, while furnishing is being done at Glovertown, Summerville, Carmanville. Fogo plans a new manse soon. Remodelling has b done on the manse at Bishop's Falls, plans are being made for a new one Humber. Renovations to church prop at Whitbourne, Grand Bruit, Petites ar hand. A building programme is going ward in the interest of United Church Yo at Corner Brook. At Thornlea the sch has been painted inside, and new fe put up around church school and ceme by free labour. The C.G.I.T. gave a carpet.

Help for Toronto

Toronto's church extension campa launched last May 1st, is expected to sur the two and one-half million dollar m by early February, General Chairman Harold Rea reports. At a victory lunch on November 15th, he announced that churches had pledged $1,899,960. Of t $860,000 came from Toronto West Pres tery, $372,360 from Centre Presbytery, $667,600 from East Presbytery. Furt pledges of $840,052 are expected from additional churches, bringing the anticipa total to $2,740,012.

The money, to be paid to the Toro Home Missions Council over the next th years, will be used to buy sites for n churches in growing communities, and improve facilities at Queen Street Chu of All Nations, the Chinese and Ital churches, and Fred Victor Mission.

More In, More Needed

A total of $2,254,787 must be contribu in the next month if the church is to m its $6,000,000 budget for 1957, the Rev. E. D. Ashford, Missionary and Maintena Fund secretary, said on November 27 M and M givings to that date total $3,745,212.65, an increase of 9.9 per ce over last year.

Contributions to November 27th this ye with givings at the same date in 1956 brackets, are:

Newfoundland	$ 37,198.68	($33,067.
Maritimes	314,528.34	(297,310.
Montreal and Ottawa	392,812.92	(365,959.
Bay of Quinte . . .	280,184.15	(253,808.
Toronto	781,276.20	(739,147.
Hamilton	566,370.29	(500,201.
London	450,552.03	(400,882.
Manitoba	217,405.78	(203,785.
Saskatchewan . . .	193,626.34	(164,826.
Alberta	231,097.47	(200,249.8
British Columbia . .	251,664.48	(223,425.
General Donations .	28,495.97	(24,547.
Totals	$3,745,212.65	($3,407,211.

Sealed with a Star

All mail in Australia this Christmas w carry a special stamp dominated by t Star of Bethlehem. It will bear the simp inscription "Christmas, 1957." The first su stamp in Australia's history, it is design to draw attention to the religious significan of the season.

That New York Crusade

At least 6,000 unchurched persons ma "decisions for Christ" following the Bi Graham Crusade in New York City. Th have signed cards indicating their intenti of becoming church members, during week-long follow-up evangelistic compai carried out by the 1,000 churches whi participated, using a house-to-house visit tion method. Dr. Jesse M. Bader said felt this was a conservative estimate an that the figure would likely go up to 8,00 The churches will continue to carry o evangelistic work "until Pentecost next year

The Protestant Council of the City

w York, at a testimonial dinner, presented ngelist Billy Graham with a bronze que for his "humble dedication, untiring dience, inspiring eloquence, unswerving alty and amazing achievements" in the sade.

CHURCHES

oirs in Burning Church

Stubborn, wind-fanned flames destroyed **Wesley United Church, Toronto,** which s built in the midst of the fields of West onto in 1875 and has grown up with community. For many years it was the ited Church Relief Depot. One hundred men led the senior and junior choirs to ety and battled the blaze for over two rs. Stained glass windows had to be ashed, the electric organ recently rebuilt s destroyed, as well as carpeting which s not yet been paid for. Damage esti- ted at $100,000 is mainly covered by urance. Rev. S. W. Pattison was inducted o the Wesley Charge two months ago.

Years on Job

One of the first churches on "The server" Every Family Plan, **St. Paul's ited Church,** Hamilton, Ont., built by congregation of Tragina Ave. Church th the help of the City Mission and tension Board, recently celebrated three cades of service—all under one minister, v. Fred M. Ellis, with special services d a banquet at which Rev. E. C. Hunter, D., Toronto, was the speaker.

he Women Did It

Ten years after the women's group at eetwood, B.C., decided to have a Church, little white stucco building against a back- op of woods and mountains opened its ors to the community and the motorists o whiz by on the Trans-Canada Highway. They did it through their own organiza- ns and by 1950 had raised $1,000. Pres- tery sent a student minister; they bought acre of land; and Mr. W. B. Aitken, tired architect and builder, offered to draw ans and supervise building. Much of the aterial and most of the furnishings were ven, some bought second-hand or at cost. e Church Extension Board gave $4,500 d loaned $6,000. The women raised other $200 and helped volunteer labour the actual work on the building. Rev. C. Colwell, Port Kells, is the minister, sisted by Rev. E. B. Arrol, retired and ing at White Rock. The objectives of the omen now are to put in a public address stem, to get a permanent minister and ild a manse.

ungalow at Unity

With the congregation dedicating itself to e further development of lots and grounds, e new manse of the **Unity (Sask.) Church** as officially dedicated by Rev. Glenn acPherson of Macklin. The six-roomed acious bungalow is valued at $15,000. ev. G. Allen Logan and his family now ccupy it.

N.E.M. in Swift Current

A pilot project for the National Evangel- tic Mission in Swift Current Presbytery as carried out in **Knox Church, Gull Lake,** ith Dr. Rex Dolan, Saskatoon, as mis- oner. The four-night mission was success- l, due in part to the concentrated visitation

Glad Tidings of Great Joy

THIS CHRISTMAS the story of Christ's birth will be told in over 1,100 tongues and the good news of Christmas will be read in 17 more languages than one year ago.

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by the Session and heavy advertising. Capacity congregations every night included members of the Anglican Church and Evangel Centre. Dr. Dolan was assisted by Revs. J. M. Ryan, W. A. Stevens and R. Hetherington. Rev. S. Lucyk is the minister.

One for Fifty

"Norema-C," a Bible Class in Deer Park Church, Toronto, conducted for half a century by Mr. Wellington A. Cameron, marked its anniversary during a recent week-end with a luncheon, visits to Mr. Cameron now confined to his home, a special service in the Chapel which contains a window in memory of Mrs. Cameron, and attendance at an evening service when Rev. J. M. Wilkie made fitting reference to the occasion.

Big Doings at Lawson

Half a century of service was marked by the 29 resident members of the Saskatchewan rural congregation at **Lawson** by the converting of a school building into a church with a Christian Education Wing—a long-time dream. This adequate equipment has quickened the cause of Christ in the community. A new electronic organ was included in the dedication service and used for the first time. Rev. K. Wotherspoon, Biggar, minister when the building programme began, and Rev. R. Jackson, chairman, Moose Jaw Presbytery, assisted the minister, Rev. Howard Felsinger.

I'd like To

I'd like to walk on a Christmas Eve
Down an ancient, cobbled street
Where camels snuffle and shuffle along
And people push in a careless throng.
And I'd like to know as the shadows creep—
Just how I'd feel with no where to sleep.

I'd like to stand in a steamy stable
As the horses munch their hay,
I'd like to feel the animal's awe
As they lay them down in the chaffy straw—
And watched as the Mother tenderly lay
Her new-born Babe in the musty hay.

I'd like to look at a sky of stars
And see a bright one hanging low
I'd like to pretend that the Angel was saying
What was said to the shepherds, frightened, praying—
"Peace be to you—and to all of men."
Oh, how we need those words again!

—Gladys Taylor.

Extension at Hamilton

They haven't got an organ and are still using stack chairs, but the beautiful new $50,000 **St. Andrew's Church** in Hamilton, seating nearly 500, was dedicated by the Very Rev. George Dorey, assisted by Conference and Presbytery officers. Constituted as a congregation in May, 1955, assisted by the Church Extension Committee with land and Melrose Church by $20,000, the congregation is raising $30,000 over a three-year period. This will cover the cost of the church building which the people decided to build first. The area is a growing one and plans will soon have to be made for a

A Merry Christmas
and
A Happy New Year

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ristian Education addition. Rev. H. W. terbridge, former missionary to Japan, he minister.

Old Ontario

"The New Day and the New Church" s the subject of the sermon preached by v. J. R. Mutchmor, D.D., Secretary of Board of Evangelism and Social Service, the 161st anniversary of **The Fifty Church** Winona, Ont. In one of the oldest settled rts of Ontario, the name was given to licate that the church was fifty miles from agara Falls. Begun by itinerating preach- as early as 1796, the first church was ilt by Levi Lewis and dedicated in 1820. e present church was erected in 1867. v. Paul H. Christensen is the minister.

PEOPLE

anadians in the Parks

Mr. Robert T. Thompson, Edmonton, ta., United Church member and student Union Theological Seminary, N.Y., was sident minister in Yellowstone National rk during the tourist season. **Mr. Herman armelink III,** Chatham, Ont., a member the Reformed Church, was student min- er in Sequoia National Park, California. ese two Canadians were among the 121 ung men and women of 21 denominations, theological seminaries in 29 states and o Canadian provinces, and from India, o served in National Parks in the U.S. gift of $50,000 has been given by John D. ockefeller, Jr., to the National Council of hurches for this work.

Canada's two large National Parks— sper and Banff—have permanent churches d resident ministers, and churches in the cinity of other parks serve the visitors.

he Women Take Over

Neighbouring rural charges, Binscarth d Foxwarren, Man., are now being served women. **Rev. I. Marguerite Miller** is at oxwarren, and a service of welcome was ecently held by the Presbytery for **Miss hyllis Murdoch,** Lay Supply at Binscarth.

r. George in B.C.

Rev. George Williams, D.D., former ssociate Secretary of the M and M Dept., nd Mrs. Williams are settled in their new ome at 2523 Nelson Avenue, West Van- ouver, B.C.

eaves "Ambitious City"

Rev. Warren G. Dickson, Grace Church, Hamilton, Ont., has accepted a call to Centre t. Church, Oshawa, Ont., and subject to e approval of the Church courts, plans to e on his new charge the first Sunday in anuary.

Honour W.M.S. Author

A display of the new book "Journeying Through the Year" was the rallying place or guests at a reception in the Board Room, Wesley Buildings, given by the Dominion Board of the W.M.S. to honour **Mrs. E. J. Pratt.** Carrying the descriptive sub-title "A World Friends Anthology" the book con- ains a selection of her writings from "World Friends" during the years Viola Pratt edited this magazine. It is arranged by months.

In the absence of the President, Mrs. E. E. Long, Mrs. C. S. Patterson, 1st Vice-

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INSIDE RED CHINA

China today, seen through the eyes of Globe and Mail reporter William Kinmond, U. of T. Professor L. C. Walmsley and a panel of experts.

IN THE JANUARY 1st ISSUE

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President, welcomed guests and introduced the speakers; Dr. Lorne Pierce, Editor of the Ryerson Press, who wrote the book's introduction, Miss Helen Day, co-editor with Mrs. Pratt of W.M.S. publications, and Mrs. Pratt herself. She gave a brief outline of the preparation of the book.

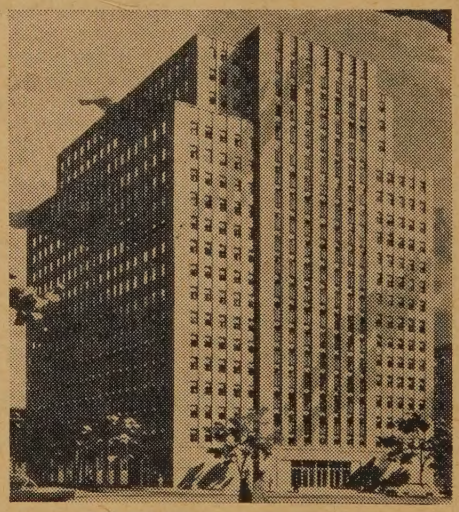
* * * * *

From the Pension Dept. the following list: **Rev. Thomas Pitcher** died at Green's Harbour, Nfld., Nov. 4th. Received into full connection in 1913, his complete ministry was in Newfoundland. On Nov. 12th **Laura H. MacLeod,** wife of the late Rev. Alexander D. MacLeod, died at Saint John, N.B. At Colborne, Ont., on November 23rd, **Lilly McMullen,** wife of the late Rev. James S. McMullen; a well-known missionary who served in China, **Rev. Homer G. Brown** died at St. Marys, Ontario, November 24th.

WORLD CHURCH NEWS

One Big Family

To the accompaniment of the pealing of Riverside Church bells and the singing of "The Church's One Foundation," the new Interchurch Centre, New York, was dedicated last month. On a site donated by John D. Rockefeller, Jr., next door to



$19,700,000 Home for Churches

Riverside Church, there will rise a 19-storey, block sized building to house various denominational boards and agencies—Methodist, Presbyterian, Baptist, Lutheran, Reformed, Eastern Orthodox and African Methodist Episcopal—as well as 70 church-supported programme units of the National Council of Churches, with a staff of 700. The estimated cost is $19,700,000. Leaders of the participating churches took part in the dedication.

"Successive efforts to establish such a joint national headquarters for the churches have been initiated hopefully for years," said Mr. Edmund F. Wagner, Chairman of the Centre's Board of Trustees. "The dedication of the site and the breaking of ground mark an important milestone in the co-operative work of Protestant and Eastern Orthodox communions."

Presbyterians Get Together

Working towards amalgamation of boards and agencies, leaders of the Presbyterian Church U.S.A. and the United Presbyterian Church of North America, composing a Committee on Consolidations have accepted "in principle" a new concept for foreign missions that stresses interchurch acti and co-operation. The suggestion is tha commission on ecumenical mission relations would be created instead of fore mission boards and related agencies of two churches. Instead of sending missi aries under home church administration new commission would work overse through indigenous churches and exchanging fraternal workers.

Those Good Relations

The abnormal difficulties created by South African political situation and tendency on the part of non-Europeans distrust all white men, was pointed out the Report on the Mission Field to General Assembly of the Presbyter Church of South Africa. The Report go on to say: "However earnestly we may pr for Governors and those in authority, a however charitably or sympathetically may regard those who are opposed to c present rulers, it is increasingly difficult banish the suspicion that good relatio between races and colours are the last thin that anyone on either side cares about even thinks about. Unlike politics or soc differences, good relations do not spri up themselves; they are always a delibera creation and can only be maintained deliberate decisions."

Found—The Pool of Gibeon

Waters in the ancient pool of Gibeon a flowing again. It was discovered in t Arab village of El Gib in the Hashem Kingdom of Jordan about eight miles nor of Jerusalem by an expedition sponsor by the University Museum of the Univers of Pennsylvania and the Church Divin School of the Pacific, Berkeley, Californ **Religious News Service** describes the po as being referred to 43 times in the Bib and mentioned in 2nd Samuel as the batt ground of the houses of David and Sau The pool was found at the bottom of 33-foot cylindrical pit, part of which w lined with 79 steps leading to the openin At a depth of 82 feet water was flowin The work of clearing took 80 men workin two shifts daily over a period of six week

Ten Years of Union

The United Church of South India is te years old. A service held in St. George Cathedral, Madras, duplicated the origin service in 1947 when the new Church, th first anywhere to result in a union c episcopal and non-episcopal bodies, cam into being.

Dates to Remember

Rev. Hugh McLeod, D.D., Knox Church, Wi nipeg, Man., will broadcast in the Advent Serie Dec. 22, 1957, over the Dominion Network of th C.B.C., 4.30-5.00 p.m., E.S.T.

Transfer Committee

Each year a meeting of members of the Transfer Committee from the Central Conferences has been held in March to consider information concerning Pastoral Charges and Ministers desiring a change in pastoral relations. Information from every Conference is before this committee.

It has been suggested that there are ministers who might be desirous of making a change, but who are not prepared to ask officially for a change in pastoral relations. The Secretary of the Transfer Committee or the Moderator are prepared to receive letters from such ministers. The information will be treated as confidential to the extent desired by the correspondent.

JAMES S. THOMSON, *Moderator.* ERNEST E. LONG, *Secretary.*

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BIRTHS

LANG—Born to the Rev. Wilbur and Ruth (nee ndilands) Lang, on November 19th, a daughter, ndra Ruth, a sister for Quinton.

SYER—Rev. and Mrs. Keith G. Syer (nee Betty wman) are happy to announce the arrival of eir chosen daughter, Elizabeth Eileen, a sister Jamie.

HELP WANTED

URGENT!

AN ever expanding United Church in the frontier city of Saskatchewan requires an active worker assist the minister. Any lay worker or deaconess terested please apply, stating qualifications and lary expected. (Experience not necessarily a alification.) J. A. Dyer, Clerk of Session, 520 d W., Swift Current, Sask.

FATHER and teen-age son need capable housekeeper. Will provide good home and board in change for light housekeeping duties. Located in all city in Eastern Ontario. Must be able to take arge of the home as the father travels a lot. quiries invited. Write Box 64, THE UNITED HURCH OBSERVER.

SEXTON will be required for one of the Kingsway's (Toronto) outstanding churches by ring, 1958. Will be responsible for heating stem, general cleaning and maintenance staff. pply Box 60—THE UNITED CHURCH OBSERVER.

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MATURE, Christian woman, experienced; institutional, hostess, dietitian, literary or church osition. No shorthand. United Church. Box 63, HE UNITED CHURCH OBSERVER.

A. PULPIT VACANCIES

BLENHEIM United Church, Blenheim, Ontario, vacant January 1, 1958, one point charge. nterested ministers please write Chairman of astoral Committee, Oswell Needham, Box 285, lenheim, Ont.

DUE to the retirement of the minister Runnymede United Church is seeking a pastor to begin is duties July 1, 1958. Anyone interested apply J. L. Zoller, Secretary Pastoral Relations Committee, 432 Runnymede Road, Toronto.

GRACE United Church, Hamilton, Ontario, vacant January 1, 1958. One point charge. Interested inisters please write Mr. Charles Connor, 485 atharine St. N., Hamilton, Ont.

GREENBANK Pastoral Charge will be vacant June 30th, 1958. Interested ministers contact has. Hadden, Blackwater, Ont.

MANSONVILLE United Church, two-point Charge, vacant since September 1st. Comfortble Manse with oil heating. Interested ministers rite to R. F. Cowan, Recording Steward, Mansonille, Que.

MARTINTOWN United Church—one point charge —vacant. Interested ministers write Kenneth cDermid, Martintown, Ont.

WESTMORELAND United Church, Toronto, vacant June 30th, 1958. Interested ministers re invited to contact Miss Irene Wrigglesworth, 13 Westmoreland Avenue, Toronto, Secretary of astoral Relations Committee.

PULPIT SUPPLY AVAILABLE

RETIRED minister available for pulpit supply. D. A. McCuaig, 318 Springfield Avenue, Greenfield Park, Montreal.

5. CHOIR PERSONNEL

ORGANIST-CHOIR Leader required at once for the Metropolitan United Church, Victoria, B.C. Four manual Casavant Organ and senior choir of fifty. Apply, stating age, experience and salary expected, to The Chairman of the Music Committee.

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TEN or twelve used black Choir Cowns in good condition. Please quote price in answering this ad. Address replies to John Speir, Abbey, Sask., Box 210.

WANTED—for use at Hobbema Indian Mission —one Garden Cultivator (power). Write—N. R. Jackson, Hobbema, Alta.

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